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THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

EDITORIAL STAFF

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H. C. GOERNER	Managing Editor
TAYLOR C. SMITH	Book Review Editor
GUY H. RANSON	Business Manager

Correspondence: General address, The Review and Expositor, 2825 Lexington Road, Louisville 6, Ky. Concerning articles and editorial matters address the Managing Editor; concerning books and reviews, the Review Editor; concerning subscriptions and matters of business, the Business Manager.

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Editorial Introduction

The April issue of this journal was dedicated in its entirety to W. O. CARVER. On April 10, the Managing Editor presented six complimentary copies to Doctor Carver as a Birthday remembrance. He was eighty-six years old on that day. Even then he was suffering the early effects of what proved to be his last illness. Next day he took to bed and began the long, brave battle, which at times appeared to go in his favor, but which ended on May 24, when he slipped quietly away to rest and to claim that victory which had been won for him by Another whom he knew so well.

The editorial staff and all who contributed articles to that *Festschrift* edition have been giving silent thanks that they thus anticipated, quite unconsciously, the end of a great career and offered "flowers to the living," rather than to the dead. We feel that this was in effect a Memorial Number, offered in love and, like an alabaster cruse of ointment broken in advance of the burial, an anointing made when its recipient could most enjoy its fragrance.

There is little left to be added to what has been said in appreciation of Doctor Carver and his contributions to the Christian life of the world. Instead of further eulogy, it seems more appropriate to listen to him, "who being dead yet speaketh." One of his last public utterances was the Founder's Day Address delivered at the Southern Baptist Theological Seminary on January 12, 1954. Doctor Carver chose as his subject W. H. Whitsitt, former professor and president of the Seminary. Whitsitt became the center of one of the most bitter controversies ever to shake the Southern Baptist Convention. He was practically forced to resign as president of the Seminary, and a cloud of suspicion and prejudice has surrounded his name ever since.

W. O. Carver was a young instructor at the Seminary during the Whitsitt controversy. He stood bravely by Dr. Whitsitt at the time and has defended his position through the years. Recently in connection with the preparation of his own memoirs, Doctor Carver did thorough research into

this period of history. When the request came that he deliver the Founder's Day Address, he wrote out in full the story of the life of Whitsitt, giving some details of the tragic controversy which are not recorded elsewhere. All but the most biased will see in his article a complete vindication of William H. Whitsitt and the principles for which he stood.

In October, 1953, *The Review and Expositor* carried an article on the Virgin Birth written by DALE MOODY, associate professor of Theology at the Southern Baptist Seminary. Moody took the position that the doctrine of the miraculous birth of our Lord is in no exclusive way dependent upon the meaning of Hebrew or Greek words sometimes translated "virgin." He found much broader grounds for the concept in the Scriptures, particularly in the doctrine of the miraculous conception of Jesus by the Holy Spirit, which is so clearly stated in the Bible. Far from rejecting the doctrine of the Virgin Birth, Moody urged that it be augmented by the corollary doctrine of the Miraculous Conception, and that the view, even by implication, that the uniqueness of the birth of Jesus stands or falls upon the meaning of one or two words in the Bible be firmly repudiated.

Professor Moody's article has called forth widespread comment, most of it favorable. It was not to be expected that the article would meet with complete agreement on the part of all who read it. Some questions were raised which could not be fully answered in an article so brief. Some striking statements could hardly go unchallenged.

A direct reply to Moody's article was received soon after the issue appeared. It was written by DR. JAMES M. BULMAN, one of Moody's former students, now pastor of the Cornelius Baptist Church, Cornelius, North Carolina. No newcomer to these pages, Dr. Bulman had an able article in the issue of July, 1953. It was not possible to print Bulman's article on the Virgin Birth immediately, and because of the importance of and obvious interest in the question, it was decided to hold it until it could be made a part of an edition giving special attention to the topic. Dr. Moody was already at work on another longer article on the subject and DR. WILLIAM MUELLER agreed to furnish an ar-

ticle interpreting to American readers the views of the famous Swiss theologian, Karl Barth.

It should be said that Moody had read Bulman's article before writing that which appears in part in this issue. He thus wrote with some of Bulman's criticisms in mind. Yet it is a positive, independent presentation, enlarging upon the view previously published, rather than a categorical answer to Bulman. The reader will observe that there is no lack of personal appreciation between these two men as they carry on this debate at a high level of honest scholarship. Moody's article is, unfortunately, not complete in this issue. It was too long to be printed in its entirety. This number carries only the first part, which deals with the Old Testament background to the miraculous conception. The remaining two sections, covering the idea in the New Testament and in the Church Fathers, will be printed in January, 1955. The present installment should be read with this in mind.

Professor Mueller deals not with his own ideas but with those of Barth. His study is based upon German works not readily usable by the average American reader. Dr. Mueller had read neither of the other two articles when he wrote, yet his contribution will be found to be quite pertinent. Barth has warned the exponent of the doctrine of the Virgin Birth to beware, lest in his eagerness to defend the faith, he take his stand on ground which can hardly be held without falling into the camp of Catholicism, unwittingly exalting the Virgin Mary above the Spirit-begotten Son. One need not agree with everything Barth says in order to appreciate the value of this *caveat*. There are interpretations of the doctrine of the Virgin Birth which could lead logically to Mariolatry. All three of the current articles should be read together, and read with the Roman Catholic dogma in mind. They will be found to balance each other in guarding against that danger.

The Baptist concept of baptism has recently received validation from unexpected sources. Karl Barth created a stir in European ecclesiastical circles when he criticized the practice of infant baptism, despite his Lutheran background.

Now comes evidence from the newly-discovered Dead Sea Scrolls that the symbolic, as over against the ceremonial, idea of baptism was understood and strongly advocated two thousand years ago among Jewish groups whose custom was perpetuated in the early Christian community. The highly suggestive article on this subject is by DR. J. R. MANTEY, professor of New Testament at Northern Baptist Theological Seminary in Chicago.

Our July issue carried an article by Dr. R. B. Atwood, which in effect anticipated the recent ruling of the United States Supreme Court against segregation in public schools. No more significant judicial decision has been given in this generation. Its implications for the South are inescapable. No minister will be able to avoid facing the resultant problems within his community. None should wish to shirk his duty to furnish wise Christian leadership as the people of the South seek to make their adjustments to this new interpretation of the basic law of the nation. DR. GUY H. RANSON, associate professor of Christian Ethics at the Southern Baptist Theological Seminary, addressed the Baptist Pastors' Conference of Louisville, Kentucky, on this subject shortly after the decision was announced. His message is here reproduced essentially as it was delivered on June 28, 1954. Our hope is that it will prove as helpful to all our readers as it seemed to be to the local group which heard Dr. Ranson speak.

WILLIAM HETH WHITSITT:

The Seminary's Martyr

BY W. O. CARVER

No man in the history of the Southern Baptist Theological Seminary ever received so little recognition for so great service as William H. Whitsitt, its sixth professor and its third president. He was called to the Seminary from a brief pastorate in Albany, Georgia. His professorship extended from 1872 to 1899. His presidency was the shortest in the Seminary's history: four years, 1895 to 1899. He was chosen "Professor of Biblical Introduction, and Polemic Theology, and assistant of New Testament Greek." The Greek was omitted in 1876-7. In 1879, Ecclesiastical History was added and placed first in his title list. In 1881-2 Biblical Introduction was omitted. In 1895-6 when he became President he was responsible for only Ecclesiastical History. Upon the death of Professor Harris, Polemics was again assigned to Whitsitt and he carried both subjects until his retirement in 1899. Such is the bare framework of his 27 years in the teaching and administrative service of the institution, up to that time the only seminary of Southern Baptists.

Born of Scotch-Irish ancestry at Nashville, Tennessee, on November 25, 1841, Whitsitt was educated at Mill Creek Academy, Mt. Juliet Academy, and Union University. Ordained shortly after his graduation in 1861, he soon enlisted in the Confederate Army as a fighting chaplain. Captured and exchanged, he saw little additional activity before the war ended.

Resuming his education after the war, Whitsitt entered the University of Richmond in 1866. Thence he went to Greenville, North Carolina, in the fall of 1867 to enroll in the recently established Southern Baptist Theological Seminary. After completing the Seminary course, upon the advice and encouragement of Dr. John A. Broadus, he went to Germany for further study, before taking up his duties in the pastorate from which he was called to teach in the Seminary.

In the first thirty years of the Seminary Broadus and Whitsitt were the two truly great scholars, very different while closely akin in attitude and achievement. Broadus was the comprehensive, conventional scholar, Whitsitt was the profound, original, creative thinker. Broadus conserved the Christian and Baptist tradition with supreme ability and accepted, or rejected, new knowledge as it could be used to enrich and correct that tradition in incidental phases; Whitsitt was objective in the meeting and appraisal of new ideas and willing to see and to promote useful changes in the structure of knowledge and of working patterns. They appreciated and supported each other.

There was a fitness in the fact that these two scholars and saints served the presidency in succession. Neither was primarily an administrator. Both were successful but their great contribution was to the standing of the Seminary as a worthy institution in "the republic of letters."

Whitsitt's two years in Leipsic and Berlin brought him under the influence and gave him the benefit of study and friendship with several of the ablest and most popular evangelical theologians of the nineteenth century. Two or three of these continued corresponding friends ever after and in important matters he would turn to them for counsel which was freely and wisely given. In student days I read with him in advanced classes works by Luthardt and others. His years in Germany included one of the great political, religious, and economic upheavals the continent and indeed most of the world knew prior to our world wars. The Franco-Prussian War was only one of civilization changes Europe was experiencing. The numerous private letters and published articles of this American student show how carefully and intelligently he was studying and interpreting history-making forces. He was ever after an eager and informed student of the world. Furthermore his diaries and notebooks reveal him as concerned with every phase of culture.

He and Broadus were two of the founders of the Conversation Club which for three-quarters of a century has

brought together civic, business, professional, and religious leaders in the life of Louisville for serious exchange of information and ideas. No more than two are chosen from any one institution. This Seminary has always been represented. Whitsitt was one of the most respected and prized members. His interests included more fields. More even than Broadus he was active in addressing students and the public on topics in Literature. I can recall addresses on the poets, as Browning and Tennyson and Milton, and the drama, especially Shakespeare. One recalls delightful discussions of Macbeth, Richard III, etc.

I have had the good fortune to find in our library recently a combined diary and notebook covering his first years as professor that is most illuminating. Besides, the Library has between twenty-five and thirty full notebooks of his lectures and other work for his class. His fuller diaries recording his observations about men and measures in religious and denominational life during his last thirty to forty years are by his decree not available for any except the family eyes until fifty (or his daughter tells me one hundred) years after his death. The daughter, Mrs. Mary (H. C.) Whitehead of Richmond, Virginia, has been very helpful to me in this study; for one thing, copying out from his diary some eight pages of extracts, but without including anything that would violate loyalty to his wish as she interprets it.

We have seen how many subjects he was called upon to teach. His lecture notes and diary entries reveal the remarkable competency and breadth of his cultural and social interest and his studious thoroughness of preparation for his immediate responsibilities, while at the same time he found time for unusually extensive reading. His inaugural address as professor is a marvel of knowledge, thorough thinking, and practical concern. It was printed in pamphlet form and provides stimulating and challenging reading. His tribute to Broadus at the funeral is a classic example of beauty, insight, and intelligent grasp. His notes show that he was a constant reader of foreign—especially German—

as well as of American theological and cultural journals. One comes constantly upon comments on important articles. As an example, he comments at length upon "An article xx in the *North American Review* for July, 1874, which though composed in careless English presents some striking points of view . . . entitled 'The Platform of the New Party'. Brooks Adams is the author . . . It traces the progress of centralization in the American system of government . . ." He comments most frequently on articles in German and French.

Only one example of his range of interest can be quoted here. "This winter has been most profitable to me. In addition to my regular duties I have read more than two thousand pages of Greek. All of Herodotus has been read and a part of it twice over, viz., the second, third, and fourth books. Two books of Thucydides have been read, all of Anacreon, the *Plutus* of Aristophanes, the *Dialogues* of Lucian, and portions of Josephus and Plutarch. I have read today a part of Lucian's *Nigrinus* and a part of the *Cock*, in Sommerbrod's edition, volume II. I have great delight in Lucian. There is in my composition a vein which is in close sympathy with much that he says. But after all my spirit finds a better feast in Herodotus and Thucydides. It is a luxury to feel one's self in sympathy with the greatest spirits. I feel it is almost a descensus averni to take up some modern writers after reading these.

"In addition to my other duties I have written more frequently than usual for the newspapers. The *Greenville Daily News* has been furnished a good many articles. I have also written for the *Religious Herald* a few times and the *Working Christian*. It is a poor business, however. I ought to be learning and not teaching." March 29, 1875.

In other paragraphs he goes into fuller detail as to his reading and his personal reactions; e.g. to Plutarch's portrayal of Themistocles and Pericles, and tells of reading "a good deal of Lucian lately." He names several of his works and comments, "Alas my treacherous memory. 'Read, read, something will stick'."

Early in his career Whitsitt became much interested in the nature and organization of the church and of the fitness of the organization to the function and the work of the churches. At the same time he was profoundly interested in the awakening of interest in Christian ethics. He writes: "The recension of Martensen's *Christliche Ethik* by Dr. Julian Hamberger, in the fourth number of *Studien & Kritiken*, 1873, has interested me not a little. I must procure this work itself and read it as I have long desired doing. I have also had a longing for Schleiermacher's and Rothe's *Ethic* . . . In ethics it is much more difficult to labour than in dogmatics, because the latter has a large tradition and there is abundance both in respect to methods and ideas to suggest and guide. Not so however with the former, which only began to be cultivated scientifically at the end of the 17th century." After analyzing the merits and the course of thought of Martensen he concludes, "I must procure this work and study it closely."

His interest in the church was stimulated to acuteness by the chaotic and distressful conditions of Southern Baptist finances with reference to missions and all other interests depending upon cooperation. The break in the denomination in 1845 resulted in two sets of organization; then the devastating effects of the war on all religious functioning; the poverty and disintegration of Reconstruction; climaxed by the dire financial depression of the early '70's, all combined to threaten the ruin not only of the Convention's common undertakings, but of the integrity and continuation of the Convention itself. Whitsitt was just entering upon his career as denominational teacher and possible leader. He was fresh from two years in the midst of European Protestantism with its closely knit, long established, and orderly denominations. He found himself in an unorganized, unskilled, impoverished, and largely uneducated people, committed theoretically to larger and vital Gospel undertakings. Withal they had an ecclesiastical system ill-suited for and inexperienced in cooperation. To him the situation was one of hopeless confusion. In church policy, Baptists, especially Southern Bap-

tist, were irrationally atomistic. Either this system or the manner in which they sought to administer the system was hopelessly defective and permanently futile. He devotes a large block of his diary notes to this problem which as he saw it was utterly confused and for him personally tragic, filling him with anguish and crying out of the depths of his soul. Through two years he wrestled with himself. He wavered in soul whether it was possible for him to continue "in the Baptist Church." But if not, "whither can I go? Ah, whither alas!" Page after page records the tragedy of his soul struggle. The worst of it all was that he dared not seek sympathy and counsel among his colleagues, not even Broadus 'from whom he had withheld no secret of his soul,' yet whose spirit he could not offend; repeatedly he considers plans of procedure which would involve asking Broadus' help. Repeatedly he pours out his soul in prayer. For example, after saying "The prospect of losing his (Broadus') friendship is one of the worst things in the world. But I must sacrifice all things to my sense of duty, if once it shall appear my duty to take the step I have so long meditated." Actually hardly more than a year had he been debating. He then cries out:

"Good Lord make me wise and prudent both as to what I shall do and how I shall do it for the sake of thine honour through Jesus Christ our Redeemer. Amen." At another time he prayed:

"Good Lord in mercy vouchsafe thy guidance through Jesus Christ my Redeemer. Amen."

This way of introducing brief prayers in his records is found in appropriate connections on various matters throughout, witnessing to a devout sense of living and acting and thinking in worshipful awareness of God.

After recording repeated decisions and more frequent hours of doubt his final record on this matter, September 10, 1874, reads: "Dr. Dorner of Berlin and Dr. Riehm of Halle have both written me long and sympathizing letters advising me to remain quietly where I am. The grounds of their

judgment are so weighty that I have concluded to dismiss for all time the idea of severing my present church relations. I have thought much on the subject during the vacation, and will address myself in the future to the labours of organizing our benevolence. 'Nur besonnen!'" (Only, prudence!)

In all his distressful reasonings Whitsitt nowhere indicates serious doubt concerning the doctrinal basis and beliefs of the Baptist system. He knows that there is some radical defect and error in the practical formulation and administration. He is never able to locate the exact error. He gets very near to it most of the time. Discussion of the weaknesses was extensive during the year of Whitsitt's wrestling in the valley of indecision. Articles and editorials appeared frequently in denominational journals, especially the *Christian Index*, *Religious Herald*, *Western Recorder*, and *Tennessee Baptist*. Richard Fuller, Henry Holcombe, and W. T. Brantly were among the giants who dealt with the problem of non-support and non-cooperation. Whitsitt's diary takes note of numerous such discussions. None of them seems to him to go to the root of the trouble. Nor did Whitsitt ever feel sure he had hit the taproot. Whenever he caught a glimpse of it he realized that the excessive individualism and the ecclesiastical atomism of the "local church" would prevent positive action toward remedying the situation and that dogmatic traditionalism would impale any clear-cut advocate of effective reorganization of forms and methods. Southern Baptists have developed in these seventy-five years since the bewildering 1870's a highly effective mechanism for Gospel expansion and extension. They have done so out of a devotion and an enthusiasm that lead them to forget and to circumvent erroneous traditional aspects of their ecclesiological and ecclesiastical forms, while they go on to implement their convictions and emotional commitment to the divine commission. The two great lacks which troubled Whitsitt, integration and cooperation, have been in increasing measure achieved. And most of us do not trouble to see and solve the inherent violation in practice of the forms in which we

have cast our basic profession. Sooner or later we shall have to adjust our concept of the church as institution and our use of the church as agency and witness of the Gospel and Kingdom of Jesus Christ. What Whitsitt wailed for is being gained. His agonies were in part the birth pangs of the better order.

Once firmly set in his Southern Baptist relations he interpreted his calling to be twofold: first, to promote the Gospel work of his people and the better understanding of the nature of that work and the mechanism for conducting it; second, to do his utmost toward educating his people in their own history in its relation to the history of the Christian movement. This was no easy task nor a safe one. The two branches of the task could not be carried on vigorously by the same man. He must find the facts, relate them to the principles and the course of the whole Christian movement. Baptist history in such a setting and with devotion to truth and to purpose would require fresh approaches which would arouse opposition from the ranks of traditionalism and dogmatism. Baptist history had never been written scientifically. That must be done. Whoever did it must be ready to pay the price. Yet it would not serve the cause of the Baptist people and position, nor contribute to the better understanding and advancement of the whole Church of God if one should originate a great commotion and strife and achieve nothing more. Would Baptists accept or be influenced by a true statement and story of God's way with them? He sought to be optimistic. In 1879 he wrote to his fiancée: "I am now fairly entered upon a piece of literary enterprise which promises to engage me for a long season . . . I am arranging materials for a History of Baptists . . . Nobody has yet undertaken the subject in a scientific spirit . . . I shall have to go abroad several times before completing it. At present I am only trying to get the whole field under my eye."

Later that year he wrote her: "Mine will be in all respects a scientific history. But what if I should pass athwart

the settled convictions and arouse the prejudices of my people? There is no great danger of that: for they love the truth and the majority of them will listen with respect to one who likewise loves it and displays the simple facts of Baptist history, provided he shall do it after scientific methods, and with proper and decent respect towards those who oppose him. 'But there will be a great host of these?' I do not think so. People are amenable to reason, and nobody wants to believe what is erroneous . . . I will go forward in the fear of almighty God; and reverently committing myself to his gracious providence will do the work which he has appointed to my hands. And if I am spared to bring it to completion I shall perform an inestimable service for my beloved church."

In pursuit of his major objective he spent two months of the summer in 1880 in research in the British Museum and in the libraries at Oxford and Cambridge. From Cambridge he wrote: "I think I can fairly say that I have the hegemony in Baptist history now, so many facts have come to light here." He hired an amanuensis to copy for him documents in the British Museum and prepared two brief monographs: "Edward Barber, the Founder of Immersion among the Baptists (1641);" and "John Smyth, the Founder of the Baptists." Neither was published then. When he returned, Whitsitt communicated the results of his researches to the Seminary in the opening address of the session 1880-1881, and published them in a series of articles in the *New York Independent*, to establish his claim to priority in the discoveries in Baptist history, since Dr. Henry Martyn Dexter of Boston, Dr. Henry C. Vedder of Philadelphia, and Dr. A. H. Newman of Toronto were already pressing hard on his heels with their studies in the same field.

In 1881 Whitsitt was to be forty years old. He had been in correspondence eight years with the elect lady who was to make a home for and with him. In nine years no addition had been made to his initial salary of \$1,500 and there was no promise of increase, which was actually delayed another seven years. He had spent two years in German universities

and one summer in research in England, all at his own charges for which he had had to borrow money. It was known that he had some land inheritance from his grandfather and father. It was erroneously assumed that he had sufficient income. "He began to ask himself why he should engage in historical studies whose sources were three thousand miles away and required a trip to Europe for research" at his own expense. He was making too great a sacrifice. They would delay marriage no longer. "In October, 1881, Florence Wallace and William Whitsitt were married, still on the same salary of \$1,500." So writes the daughter, adding that he wrote Florence "a little anxiously, 'I trust we shall not suffer.'"

He was especially happy in his family. His diary abounds in gallant expressions, in praises to God for his wife and for her excellences. There are also most pleading petitions concerning her health. She was supposed to be a victim of tuberculosis and he anxiously records hemorrhages, once "a large hemorrhage." On at least two year-end notations he expresses anxious fears and pathetic prayers. There came to them two children, William and Mary, who also came into the diary as beautiful and concerned entries.

Thus the Baptist History was put aside, while he gave himself to collateral studies which could be carried on in America. First he made "an exhaustive study of Mormonism." His diary he began, November 15, 1885, "to record the progress of that work" to which he gave the title "Sidney Rigdon, the Real Founder of Mormonism." Nearly two years later, July 4, the diary reads: "Wrote the last word of the last chapter of the Biography of Sidney Rigdon at ten o'clock this morning. To God be all praise and thanksgiving. Amen and Amen." Forty pages of his diary records the tragic and comic experiences of a month in New York preaching and seeking a publisher for his manuscript. His wife wrote him that he must publish it "if it took every cent he had." Broadus made a "vigorous plea that" instead of "purchasing a house" I "employ the \$2,300 that I had been ten years in saving for that purpose in the work of publishing my

book . . ." "If the Seminary would pay me at the same rate as it pays my colleague the book would be easily published."

Dr. Whitsitt proceeded now to "The Origin of the Disciples of Christ," published February, 1888. "The Life and Times of Caleb Wallace" was made public the next January by the Filson Club, which is the History organization of Louisville. His persistent interest in family history produced in 1904 "Annals of a Scotch-Irish Family: the Whitsitts of Nashville," appearing serially in *American Historical Magazine* and *Tennessee Historical Social Quarterly*. The year preceding his death Neale Publishing Company put forth "Genealogy of Jefferson Davis and of Samuel Davies."

His major interest continued to be Baptist History and especially of American Baptists. His daughter thinks he did write "an exhaustive history of Baptists of America which was never published." I hope she is correct and that some day it may be available. She is clearly mistaken in placing this writing "during the 1880's" for his diary informs us on "February 27, Thursday, 1890. I am casting about to begin writing a work on American Baptist History. It is an herculean task, and I must keep it all to myself . . . Baptist History is a department in which 'the wise man concealeth knowledge.' It is likely I shall not be able to publish the work while I live, but I can write it out in full and make arrangements to publish it after my death, when I shall be out of reach of bigots and fools."

It was in the year 1888 that because of Dr. Manly's failing strength Dr. Whitsitt was asked to take over from him the responsibilities of the Student Aid Fund and with it supervision of the dormitory including the providing of board. This brought with it a modest addition to his compensation, the first in his sixteen years. One gets a sympathetic thrill in reading an entry on October 10, 1888. "This afternoon there was a meeting at the office of Brown, Humphrey, and Davie for the purpose of transferring the house No. 223 East Breckenridge to my possession. At about 4:20 p.m. the transaction was completed." Two weeks later

he is noting the moving of "all my effects to the new house . . . The day is clear and cloudless and our hearts are hopeful. But our trust is in the Lord and not in aspects of the weather."

On December 31 he testifies: "The Lord has been gracious to me this year in many ways. I shall always regard the year 1888 as one of my bright years. I enter upon the year 1889 with fear and trembling. My wife's health is a serious menace to my happiness. If she should be taken away the disaster would be irreparable. But I will trust in the Lord for all things." Mrs. Whitehead informs me that after the family moved to Richmond it was determined that Mrs. Whitsitt had never had tuberculosis. Her hemorrhages were due to high blood pressure and saved her from death from that cause. She survived her husband by thirteen years.

Dr. Whitsitt was personally very popular with students and alumni, as he was with a multitude of personal friends in various walks of life including members of the best social groups. Students early began to call him "Uncle Billy" by which fond designation he came to be most widely known. He had a genius and a passion for friendship, but always with a dignified, almost timid reserve. In his mind he seemed to carry a vast mental card file with names, associations, forms and faces. Thus he could recognize at once thousands of people at sight or mention.

In his official relation to students, and notably after he was President, whenever he read in any of the papers of the ordination or the licensing of a young man for the ministry it was his habit to write him a personal letter encouraging him to get adequate education to include the seminary course. The Aid Fund was in those days dependent for more than half its funds upon solicitation, at associations and conventions and by personal correspondence. It was a vast labor, especially so when we know that he carried it on with his own hand and by pen. He says that he wrote an average of ten letters a day in this function. He kept careful records and accounts. Year after year when

his books were audited he would write in his diary "Laus Deo," for everything was right.

Dr. Whitsitt was essentially a university lecturer, not a quiz-master. He was deliberate in speech and careful of accurate statement, employed an individualistic vocabulary which tended toward etymological and earlier English terms and meanings. He had a vein of sententious humor in his lectures. He did not elicit questions from class but dealt with them courteously and helpfully. He was not the most popular teacher but was most rewarding to the more serious students. His gestures and mannerisms were unique and irresistible, all entirely natural for him.

For a time the Seminary Magazine carried a feature called "Sparks from the Anvil." These "sparks" were caught by helpers to the Editor who selected from them for publication. Whitsitt was a fruitful source. Here are some examples from the collection and from my own notes. "I wish I were as certain of one thing as Tom Macauley is of everything." "Belief precedes knowledge but I know some things that hit me as I turned the corner." "I am against reason in the form of arrogant private opinion." "I would rather have ten lines written on the spot than a cart-load of reminiscences." "Roger Williams was a very difficult man: had knots all over him." "Wesley was a very shrewd leader. He held sanctification before them to toll them on and apostacy behind them to urge them on. Like a man driving a mule holding a bundle of hay before him and using a whip behind." "Brethren, God is always going to take care of the common people. The Episcopalians were eminently respectable. God raised up the Methodists and the Baptists to look out for the plain folks. Now, Brethren, the Methodists and the Baptists are getting to be eminently respectable. Look out for the Salvation Army."

For basic principles and practical guidance given by suggestion and planted as seed thought in fruitful soil he had no equal in our Faculty, but he was creative rather than didactic. There is value in spelling out rules and dic-

tating formulas for merely mechanical minds, for keeping flowing the stream of sacred tradition and for comfort of too easily satisfied souls. For progressive life and advancing religion and culture we must have not able dogmatic transmitters of tradition, but electric transformers of creative life. We can benefit by priestly scribes, but we must have also prophets. We need to live under the unchanging God and under the call and power of the living Word.

When Dr. Broadus died there were three men whose friends thought that each was definitely his most desirable successor and who agreed with the views of his advocates. Dr. H. F. Kerfoot had come to the Faculty, after successful pastorates in Brooklyn and Baltimore, to be assistant and associate to Dr. Boyce. He was made treasurer and increasingly shared the burdens of "financial agent." Upon the death of Dr. Boyce he succeeded to the full professorship in the Departments of Theology and Church Administration and Pastoral Duties. Next to Broadus, but of a very different type, Dr. Kerfoot was probably the most eloquent and popular preacher in the faculty. I lived in Dr. Kerfoot's home for two years. I know that he thought he came with the assurance that he would succeed Dr. Boyce in the presidency. When Boyce died much earlier than was to have been expected, and when Kerfoot had had only a short tenure in the faculty, Broadus was so obviously the only fitting choice as to have no question raised by him or anyone else. When Broadus died a little more than six years later, Kerfoot was better established and more widely known and desired expectantly to realize what he regarded as his destiny. The President of the Board of Trustees had been the most influential member of Kerfoot's last important pastorate and became his ardent supporter.

Whitsitt was the senior member of the Faculty, having served twenty-three years, was very popular and pre-eminently the choice of the students, alumni, and of the majority of the small faculty.

Dr. T. T. Eaton, pastor of the Walnut Street Baptist

Church, editor of the *Western Recorder*, brilliant, versatile, ambitious, and ever-ready leader of Baptists in Kentucky and among the front ranks of leaders in the Southern Convention, was the third name put forward. He was an eager champion of conservative orthodoxy, and among the three the candidate of the somewhat modified following of J. R. Graves. He had adopted for the motto of the *Western Recorder* "Contend earnestly for the faith once for all delivered to the saints," carried in the masthead of the paper with the key word within parentheses in Greek letters. Around 1890 he had vigorously supported and led the strong opposition to the organization of societies and agencies in the churches and their recognition in Baptist associations and conventions. He had discouraged the W.M.U. movement and more vigorously the B.Y.P.U. In his own church as the meeting of the General Association was approaching he had brought about the appointment of a committee to consider making recommendations to the General Association along the lines of his opposition to all societies and new organizations within the church. Whitsitt was the lone member of the Committee definitely favorable to these "extra-biblical societies." Although not a member of the committee, Dr. Broadus was invited to sit with the committee in a crucial meeting. He came to the support of Whitsitt and together they succeeded in killing the plan to have Walnut Street and their pastor to take the lead in aligning Kentucky Baptists against the "innovations."

When the trustees met, it already seemed practically certain that Whitsitt would be the choice. All three were nominated. Eaton moved to postpone the election for a year. The motion received no second and Eaton was inevitably eliminated. With two faculty members competing, the situation was tense and the decision left complications within the Seminary's working, especially as Kerfoot continued as treasurer, while the administration of the Student Aid Fund remained under the supervision of Whitsitt as president.

The denomination was at just this time in the midst of one of the periodic agitations as between conservative literalistic biblicism and rigid simplicity on the one hand and progressive denominationalism and spiritual freedom in institutional life on the other. The more conservative elements had failed to elect a president, but were not willing to yield the control of the Seminary. Under the form of "The Gospel Mission Movement" the Landmark movement was vigorous at the time and reinforced the dissatisfied group in the convention to create confusion and promote their own narrow convictions. There was, moreover, naturally much more or less unconscious personal pride and ambition to influence the situation. Ultimately there was, even though by no means widely or thoroughly understood, a fundamental conflict between two interpretations of the Baptist principle in history.

At all events, Whitsitt's election was the occasion for the most extensive, the bitterest, and in the issue the most decisive conflict ever to disturb the Baptists of America. No man realized the possibilities of trouble more than Whitsitt. He was the furthestest possible from a fighter. He was a mild, generous, and lovable exponent of his convictions, a profound lover of his denomination, eager always for fellowship in service within the limits of conscience and integrity. He set about making his presidency successful in moving his denomination forward along the line of spiritual, expanding, and cooperative growth and achievement. Assured that his first session would be critical for his hopes, he worked with great vigor throughout the first summer to see that there should be no loss in the student attendance, and that so far as he was concerned there would be the most positively cooperative spirit aimed at deserving and inviting fullest cooperation from all elements in the denomination. He carefully organized the associations of the entire convention area with a seminary representative in each association. He wrote thousands of letters, conferred as extensively as possible with denominational leaders. He sent out two thousand circulars to pastors asking that on the Sunday pre-

ceding the opening of the session, special prayer and consideration of the Seminary would be given in the public worship. The session opened with the largest attendance in history and continued to grow throughout the session to 290, and in his second session he was able to give a celebration turkey dinner as he had promised to do whenever the enrolment passed three hundred. Two hundred sixty-seven had been the previous record.

Notwithstanding the apparent success and promise, before the first session was over, it was evident that the new administration was in for trouble. It is neither necessary nor possible on this occasion to trace the "Whitsitt Fight" in its origin, issues, strategies, personalities, and outcome. It would require more time than can be given to the entire exercise. Nor could it serve any useful purpose now to detail the sad story. The conflict continued three years with growing intensity and determination, every apparently successful peace being upset by renewal of the attacks along some fresh lines. The end came with the acceptance of the resignation of Dr. Whitsitt as president and professor in 1899.

When the campaign was opened first in the *Western Recorder* in the summer of 1896 and then at the General Assembly of Kentucky at Bowling Green, Whitsitt had replied at length to Eaton's attack, adducing documentary proof of his position. Subsequently he published the essential facts and documented them fully in a little volume, "A Question in Baptist History." The concrete and professed basis of the opposition was that Whitsitt had been disloyal to the Baptists and to their history by teaching that they had originated, as an English church, under the lead of John Smyth in Holland a refugee English Congregationalist: that they were at first not immersionists but "invented immersion" under the leadership of Edward Barber in 1641. Whitsitt had not made clear that in his discussion he was speaking only of British, English-speaking Baptists and that he was using the word "invented" in its strictly etymological sense of having "come upon" and adopted. His opponents would give no heed to such explanations and they continued to de-

visé new grounds of criticism. After two years the supporters of Whitsitt feared that they could not hold their ground. They feared that if he were forced out on the constructions of charges it would seem that the great central issue would be lost. The leaders proposed to him that he save his dignity and end the fight by offering his resignation. When he did this, immediately a movement was started to defeat the acceptance of the resignation and thus win the fight indirectly. There followed almost a year of increasingly bitter conflicts. There was no provision in Baptist policy for heresy trials beyond the church of one's membership or by its initiative in getting an issue before a larger body or by an institution in which he was a member and which would officially affect his standing in that institution. The opposition carried this fight throughout the convention territory, in district association, state organization, and the sessions of the Southern Baptist Convention, as far as possible inducing these bodies to pass resolutions requesting the trustees to retire Whitsitt. The final climax of the issue came before the trustees' meeting in Louisville in 1899. The atmosphere was tense. The outcome was in doubt. The trustees were almost evenly divided between accepting or rejecting the resignation. At last Whitsitt leaders realized that they could not prevent the acceptance by a small margin. He was waiting in a room on the first floor of Norton Hall while they deliberated and debated in the Chapel up stairs. An emissary was sent to give a demand of the trustees that they accept the resignation.

Whitsitt was deeply convinced that he represented for the whole Baptist denomination and for the Christian world the right of research and of freedom of expression of convictions arrived at by genuine and sincere investigation; that on the outcome of this vote would largely depend at least for a long time to come the advancement of scholarship, the spiritual quality of Southern Baptists, the opportunity of Baptists to make their divinely appointed contribution to the growth of evangelical Christianity. He could not give himself to any act that would weaken the

force of his witness. He lifted his hand heavenward and said: "No, I will wear my crown." Thus he accepted martyrdom for principle and claimed the right out of love for the truth and for his "beloved denomination" in the hope that thereby his witness would further the growth of liberty of research and freedom of expression.

After his retirement from the Seminary, Dr. Whitsitt naturally continued his researches and publication of some small productions. In 1901 he became professor of philosophy in the University of Richmond, Virginia, for eight years. He had a great host of friends in Richmond and throughout Virginia, as indeed, throughout the country. He could never be quite happy or too hopeful over his career and what it might have accomplished. He had difficulty in being convinced that an invitation for him to return to the Seminary for an important address could mean that the Seminary really desired him and approved of him. Once convinced, it was a great comfort and encouragement to him. I missed no opportunity to visit him during the rest of his life until he came quietly toward his end, but under a cloud of depression and questioning especially toward the last. He always inquired very earnestly about denominational developments and desired particularly to know: "How are the Baptists getting on in Kentucky?" Then he would inquire especially about the "Protestant Baptists." He was especially pleased when he could be assured that his trouble had not been in vain and that his sufferings could promote the truly spiritual and evangelical progress of Baptists.

What had Whitsitt accomplished? What were the abiding results of the tragic chapter in the Seminary's experience with the denomination? While the values were not, of course, exclusively those of any one man, Whitsitt was the cause and the occasion for some most notable effects. For one thing he aroused and promoted among Southern Baptists the concept and gradually and increasingly the study of their history scientifically, objectively, and in its wider historical context. Gradually we have been coming to the study of history not for the sake of finding materials

for polemics or for apologetics, but for the actual facts and for their use in our service of truth and Christian progress.

In the second place, Whitsitt led the way in making clear the distinction between the origin of British and English-speaking Baptists and that of the various groups of Anabaptists on the continent of Europe where they had differing origins and never achieved denominational unity, doctrinal agreement or organic continuity. Henceforth it was to be recognized that while there was spiritual kinship and ideological influence, from the wide and varied anti-paedo-baptist groups, British and American Baptists had their own organic and institutional origins; and that while they did carry a heroic tradition and the New Testament witness their position and standing were not to be treated as depending on a continuous chain of organized bodies and unbroken succession in symbolic practice.

The basic and comprehensive achievement coming out of this trouble was a new and continuing recognition of the right and responsibility of Baptists for free research in the realm of knowledge and for the right and obligation to assert the truth without penalty of charge of disloyalty or the loss of position and standing in the fellowship of their brethren.

As a result of this deplorable struggle Baptists have greatly advanced in recognition of their ability and fidelity in sharing in the cultural labor and standing in the total Christian body.

That Whitsitt had actually won his contention and that his victory was secure was attested by the fact that his successor in the teaching of church history the very next session taught exactly what Whitsitt was supposed to be expelled for teaching, and without compromise or interference. He did this in the same spirit of devotion to truth and of loyalty to his fellowship that had guided Whitsitt. Further no teacher of history in any Baptist seminary of recognized standing has taught otherwise. A few days

after Whitsitt was out a group of his opponents were rejoicing in that "We got rid of Whitsitt." Standing among them was the venerable W. E. Powers, long the nestor and leader in the Long Run Association and surrounding territory, who spoke up and said: "Yes, you got rid of Whitsitt. But you didn't get rid of Whitsittism." "Whitsittism" became thenceforward the authoritative word in American Baptist history.

Thus as in every case of serious conflict over the teaching of the Seminary, this bitter struggle issued in larger freedom, expanding understanding, and in sounder culture, and in more effective witness to Jesus Christ and his Gospel. Not yet has Whitsitt been accorded his proper place among the heroes of truth and freedom in our denomination.

THE VIRGIN BIRTH IN RECENT DISCUSSION

BY JAMES M. BULMAN

Though appreciating the spirited, and in many ways useful, attempts of Professor Dale Moody to set forth the significance of the Virgin Birth in the light of recent discussion, it is felt needful to point out some of the questionable features of his approach. Also, it is felt that there is place for a further attempt at a positive presentation.

Professor Moody's Position

Statement of his position. To put it briefly: Moody¹ does not believe that "virgin" is a proper rendering of the Hebrew *'almah* in Isaiah 7:14, nor that the passage refers to the Virgin Birth; nor that the thought of strict virginity is found in the Greek *parthenos*, which is used in Matthew 1:23 in quoting the passage from Isaiah; nor, in fact, that strict virginity is found even in the English "virgin," thus making it too ambiguous for us to speak only of Christ's "virgin birth," and requiring that we speak of his "miraculous conception of the Holy Spirit" to be unambiguous.

Novelty of this position. Excepting his position as regards the verse in Isaiah, the above view seems to be something of a novelty. Though steps have been taken towards evacuating *parthenos* in Mt. 1:23 of virginal connotation,² they have come far short of the conclusions of Moody. And there has been a modernizing creedal interpretation which contends "that virgin birth is one thing, and that born of the virgin Mary is another thing; that the latter term was used merely to emphasize the reality of the birth of our Lord over against Docetic heresies, which denied his entrance into the world by birth."³ But at least this interpretation, which C. A. Briggs called "novel," and which he said "cannot

1. To save space, we will henceforth dispense with the professorial title. And it is to be understood that the one referred to has for years been esteemed as a friend. For the article in question, see *Review and Expositor*, Vol. L, No. 4, October, 1953, pp. 453-462.

2. Cf., e.g., John H. Raven, "The Sign Immanuel," *The Biblical Review*, April, 1917, pp. 220-224.

3. Charles Augustus Briggs, "The Virgin Birth of Our Lord," *The American Journal of Theology*, April, 1908, p. 198.

be sustained . . . by grammatical exegesis or by historic interpretation,"⁴ recognizes the meaning of the term "virgin birth."

But despite this novelty, the impression might easily be obtained from Moody's articles⁵ that his position is close to that of certain conservative writers with whom actually he differs considerably. Thus it is claimed that J. G. Machen did not "build his belief on the Hebrew word 'Almah in Isa. 7:14 and the Greek word *parthenos* in Mt. 1:23" (p. 454). But the passage quoted from Machen to substantiate this representation is mainly concerned with how Isa. 7:14 actually was understood by the later Jews, not with how Machen thought that the passage ought to be understood.⁶ And as to how it ought to be understood, Machen—whose arguments Moody obligingly says "have not been and can not be refuted by facts" (p. 454)—says the very opposite of Moody. Machen holds "very strongly that the author of the First Gospel is entirely correct in taking the Immanuel passage as a true and very precious prophecy of the virgin birth of our Lord."⁷ Obviously, then, he took *parthenos* in Mt. 1:23 to indicate a virgin-birth and to reproduce correctly the thought of Isa. 7:14.⁸

Basis of this position. Moody's far-reaching conclusions are arrived at by pointing to the ambiguity that the word *parthenos* can assume in certain contexts—even to the point

4. *Loc. cit.*

5. He has published two articles on the subject in *The Review and Expositor* in 1953, one in January (pp. 61-68) and one in October (pp. 453-462). Throughout this paper, reference will simply be made to the page number.

6. J. Gresham Machen, *The Virgin Birth of Christ* (New York. Harper and Brothers, 1932), pp. 287ff.

7. *Ibid.*, p. 288.

8. In answer to the charge that the word translated "virgin" in the Septuagint does not mean this in the Hebrew, Machen says, after contending that the word would not naturally be used of one not a virgin, "But even if . . . the word were in itself quite neutral as to whether a young married woman or a virgin in the strict sense were in view, still we think that the context would point strongly in the latter direction" (*op cit.*, p. 289). The context is said to indicate "virgin" because of the mention of the "sign," which would indicate "no mere trivial reference to events in the immediate vicinity of the prophet, but a presentation of a stupendous divine personage, whose birth transcends the ordinary human sphere" (*op. cit.*, p. 291).

of referring to a woman who had already given birth to children;⁹ as well as to the ambiguity that can attach to the English word "virgin." Thus he reasons that "the use of the term *parthenos* would never prove that the first chapter of Matthew teaches that Joseph and Mary had no sex relations before the birth of Jesus" (pp. 64-55). And we are told:

Even Webster's *New International Dictionary* . . . uses the phrase 'unmarried woman' for the first two definitions of 'virgin.' The idea of 'a woman who has not had sexual intercourse' is not listed until the third place in Webster and seven other definitions follows! (p. 453)

Difficulties with this position. (a) It must be remembered that words are not frozen entities, but are liquid-like, assuming the shape of that into which they are poured. To insist upon a pedantic accuracy would often involve us in strange conclusions.¹⁰ It is one thing to say what a word can mean under certain conditions; it is quite another as to what is its ordinary meaning. Even allowing that *parthenos* could even be used of one who had sexual intercourse, this does not do away with the fact that, apart from contextual requirements to the contrary, it would presumably refer to one sexually pure.¹¹ Proceeding from Moody's acknowledgement that *parthenos* and "virgin" at least refer

9. There is really nothing essentially new in this information; it having long been a commonplace. Cf., e.g., Joseph Addison Alexander, *The Gospel According to Matthew* (New York: Charles Scribner, 1864), p. 16. But it has remained for Moody, as far as the present writer is aware, to draw from this information such sweeping conclusions.

10. Thus George Creel's *Rebel at Large* (New York: G. P. Putnam's Sons, 1947) mentions his "mother, then in her early teens" (p. 5), to refer to her when it was yet several years before she had given birth to a child. It is only by making artificial demands for a sharply-differentiated reference to time that Moody can attach any significance to the mention of Dinah, who was "a *parthenos* in Gen. 34:3 after she most certainly ceased to be a pure virgin in Gen. 34:2" (Moody, p. 453). Such logic would destroy for Moody the significance of *bethulah*, which he takes as indicating strict virginity (p. 62); for in Deut. 22:19 we read of a man who had "brought an evil name upon a *bethulah*," whereas this act of reproach was committed after she had "most certainly ceased to be a pure virgin."

to an "unmarried" woman, we may consider what R. D. Wilson has argued as to the use of *'almah*; while remembering that Wilson's line of argument applies more strongly to the use of *parthenos* and stronger still to the use of the English "virgin." Wilson's statement is that the word "so far as is known, never meant 'young married woman'," and since the presumption is that every unmarried woman

is virgin and virtuous, until she is proven not to be, we have a right to assume that Rebecca and the *'alma* of Isa. vii. 14 and all other *'almas* were virgin, until and unless it shall be proven that they were not.¹²

11. As expressed by G. Buchanan Gray: "For though it is indeed possible that even *parthenos* was occasionally used loosely in Greek of persons not virgin, yet certainly *parthenos* . . . was the most suitable word for any one to use who wanted to lay stress on the virginity of a woman" ("The Virgin Birth in Relation to the Interpretation of Isaiah VII. 14," *The Expositor*, April, 1911, p. 300). Even the strong Hebrew term, *bethulah*, is in Joel 1:8 applied to a young wife, and is in Jer. 31:4, 21 used to refer to wayward daughters. As Broadus says of the passage in Joel, "If such an instance had been found for *'almah*, it would have been claimed as triumphant proof that 'virgin' is not . . . [in Isaiah] a proper translation" (*Commentary on the Gospel of Matthew* [Philadelphia: The American Baptist Publishing Society, 1886], p. 13n.).

12. Robert Dick Wilson, "The Meaning of *'Alma* (A. V. 'Virgin') in Isaiah VII. 14," *The Princeton Theological Review*, April, 1926, p. 316. William A. Irwin ("That Troublesome *'Almah* and Other Matters," *The Review and Expositor*, July, 1953, p. 344) says, "Wilson's conclusions are an amazing case of special pleading; as illustrations, these: 'An *'almah* must have been presumed to be a virgin, since it is never defined by *bethula*' [virgin]—surely an amazing piece of reasoning!" But one does not need to have Irwin's knowledge of languages—to say nothing of needing to have Wilson's knowledge of something like fifty languages!—in order to see that Wilson is working upon a sound principle. When we realize that a girl designated a *na'arah* may not have been a virgin, for otherwise "it would scarcely have been necessary to define her five times by the word *bethula*, 'virgin,'" (Wilson, *op. cit.*, p. 114) we begin to see that the fact that *'almah* is never thus defined may suggest that it meant "virgin" sufficiently strongly to need no qualifying term. But for "amazing reasoning," the prize goes to Irwin for his attempt to reduce to the absurd the conclusion that *'almah* would presumably indicate virginity. According to Irwin, to conclude this is like saying, "All virgins are young women, therefore all young women are virgins!" (Irwin, *op. cit.*, p. 340). But—to put the matter more in its proper perspective—let us just suppose that, as far as our investigation went, the English term "young woman" referred to a virgin; then we would certainly have ground for presuming virginity for anyone who came to be thus designated.

Of course, as Wilson also said, the evidence that Mary was a virgin "does not after all depend on the meaning of the words '*almah* and *parthenos* alone, for it is said, also, of Mary that 'she had not known man'."¹³ But still, the simplest reference to Jesus' birth from a *parthenos* presumably would indicate it as being from a "spotless" virgin.¹⁴

In regard to the English word "virgin," there is even stronger ground for presuming every one so designated as being sexually pure. To take Moody's authority for English usage, Webster, it is true that the first two definitions refer to one "unmarried" and that it is not until the third definition that it is specifically said that the word refers to one "who has not had sexual intercourse." But not only would "unmarried woman," with no indication otherwise from the context, naturally suggest one sexually pure, but Webster's first definition certainly connotes such purity; it defines the word thus: "In early Christian communities, before the rise of monasticism, an unmarried woman devoted to religion and asceticism."¹⁵ Webster never says the thing that Moody asks for, viz., that the word "virgin" can be used of one not sexually pure. In Funk and Wagnalls, we are given as the first meaning, "a woman who has had no carnal knowledge of man," and the other meanings explicitly forbid the word being used of a woman

13. Wilson, *op. cit.*, p. 316.

14. Thus A. T. Robertson, commenting on Von Soden's emending of Matthew 1:16 to remove reference to the Virgin Birth, argued that even accepting such emendation the Virgin Birth would still be present in the text, and stated as the first consideration the fact that we would still have the words *parthenos Mariam*. (*An Introduction to the Textual Criticism of the New Testament* [Nashville: Broadman Press, 1925] p. 110).

15. Webster's *New International Dictionary of the English Language* (Springfield, Mass.: G. and C. Merriam Co., 1950), p. 2847. It should be noted that Webster's first definition in this case is not the preferred meaning, but rather the earliest ascertainable one (cf. pp. xv-xvi). As for those "seven other definitions" in Webster which Moody refers to with some animation, it is clear that they do nothing whatever towards weakening the idea of sexual purity whenever the word is used in anything like its proper context.

not thus pure.¹⁶ In what is of greater significance than either of these—the prodigious publication edited by Sir James Murray—the word is first defined in the ecclesiastical sense: “an unmarried or chaste maiden or woman, distinguished for piety or steadfastness in religion, and regarded as having a special place among members of the Christian church on account of these merits.”¹⁷ But this, the ecclesiastical usage, is really a somewhat specialized one; thus it is Murray’s next definition that is the first to define the word in its ordinary meaning. This definition is: “a woman (esp. a young woman) who is, or remains, in a state of inviolable chastity; an absolutely pure maiden or maid.”

(b) Moody’s contention that the expression “virgin birth” when applied to Jesus’ birth is open to misunderstanding (allowing for the possibility that there was male parentage involved), is unrealistic in the extreme. Not only is the word “virgin” sufficiently strongly presumptive of sexual purity, but the combination “virgin birth” has so fixed a religious usage as to allow of no doubt. In Moody’s authority, Webster, the term is defined, first, “Birth from a virgin; parthenogenesis;” then, theologically, “The doctrine, founded on Matthew i. 25 and Luke i. 35 that Jesus was miraculously begotten of God and born of a virgin-mother.” It should not need pointing out that here a little common-sense will make any usage of the term perfectly clear; for whatever analogies some apologists, in discussing Christ’s birth, may have drawn from parthenogenetic reproduction (and here, at least any element of male parentage is definitely excluded), no one in speaking of the virgin birth in reference to Christ would think that the reproduction of certain lower forms of life was in mind! Let Moody supply

16. *Funk and Wagnalls New Standard Dictionary of the English Language* (New York: Funk and Wagnalls Co., 1939), p. 2656.

17. *A New English Dictionary on Historical Principles*, ed. Sir James A. H. Murray, etc., Vol. X, Part II (Oxford: Clarendon Press, 1928), p. 230.

some instances where Christ is said to have been born of a virgin and yet to have had a human father.¹⁸

But not only does "virgin birth" have the advantage of fixed theological usage, but Moody's favored term, "miraculous conception," has the considerable disadvantage of being not only comparatively unknown (neither Webster, Funk and Wagnalls, nor Murray even listing it) but of being easily mistaken for the quite-different and well-known Roman Catholic idea of "immaculate conception" (Moody himself apparently finding it necessary to guard the reader against this confusion—pp. 453-454).

(c) Nor is there any real basis for the sweeping assertion that the early Christians "knew only too well that the word 'virgin' (Greek, *parthenos*; Latin *virgo*), without qualification, meant only a young or unmarried person," thus leaving a "loop for guessing whether Jesus was born of an *unmarried woman* with the possibility that a male begat him" (p. 457). It is unbelievable that Moody should appeal to the Apostles' Creed in this connection. He says that "even before the completion of the New Testament Canon, Christians have confessed faith in ' . . . Jesus Christ . . . who was *conceived of the Holy Spirit* ' " so as to guard against the ambiguity of the bare mention of his birth from a virgin. But, as is well known, the phrase "conceived of

18. We are not forgetting that Nels F. S. Ferre uses the term in an obviously figurative sense so as to speak of how we all must experience a virgin birth (*The Christian Understanding of God* [New York: Harper and Brothers, 1951], p. 193); but he makes it plain that, in considering the term as referring to the biological realm, he does not ascribe "virgin birth" to Jesus (*op. cit.*, pp. 190-192). And we will on this point—as on virtually all points—allow Karl Barth as an exception, for he uses the most orthodox of terminology but with a radical meaning. Though many do not accept such an interpretation of Barth, we are disposed to understand him, in speaking of the Virgin Birth, not as referring to an event in the physical world. But where we do not have to deal with the peculiarly Barthian approach, which would metamorphose all theological terms, it may be said that there is scarcely a term in our religious vocabulary less open to ambiguity than "virgin birth." Men may speak of Christ's "deity" and "resurrection" in a misleading and unorthodox sense, but hardly of his "virgin birth." Cf. Machen, *op. cit.*, pp. 387-390.

the Holy Spirit" is a very late addition to the Creed. In the several early forms of the Creed, there is no mention of Christ's "conception of the Holy Spirit," but only of his birth of the Virgin Mary and the Holy Spirit, and in some forms there is not even this reference to the Holy Spirit. Not until after the middle of the fourth century does the phrase appear as a creedal statement,¹⁹ and not until much later did it become prevalent.²⁰ Whatever the significance of this phrase, which Harnack described as "obscure in its origin" and as "otherwise of little importance,"²¹ there is no evidence that it was anything of the nature of what Moody suggests.²²

Furthermore, the assertion that the early Christians felt that *parthenos* did not sufficiently safeguard the idea of sexual purity, is contradicted by the most explicit facts. We shall let the second century apologist, Justin Martyr, who wrote in the Greek language, tell us of the significance of the word. He says that the expression, "behold the virgin shall conceive," means that the virgin shall conceive without intercourse, "for if she had intercourse with anyone whatever, she was not any longer a virgin" (*parthenos*).²³

19. J. N. D. Kelly, *Early Christian Creeds* (London: Longmans, Green and Co., 1950), p. 376.

20. The phrase was a part of the *textus receptus* of the Apostles' Creed; this coming into being "at some date in the late sixth or seventh century" (Kelly, *op. cit.*, p. 420).

21. A. Harnack, "Apostles' Creed," *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Grand Rapids: Baker Book House, 1949), Vol. I, p. 243.

22. J. L. Neve says only that it was taken into the final text of the Apostles' Creed "because it was taught in Luke 1:31, 32" (*A History of Christian Thought* [Philadelphia: The United Lutheran Publication House, 1943] p. 66, Vol. I). Kelly (*op. cit.*, p. 377) finds it adopted as a safeguard for the developed Trinitarian theology in that it would offset the misunderstanding that Jesus was the Son of the Spirit.

As far as is known, the earlier forms of the Creed understood by Christ's birth "not only the nativity, but also the conception and generation" (John Pearson, *An Exposition of the Creed* [London: Scott, Webster, and Geary, 1832], p. 239). The distinction between birth and conception "first appeared in the *Sermones de Tempore*, falsely attributed to Augustine" (Philip Schaff, *The Creeds of Christendom* [New York: Harper and Brothers, 1881], Vol. I, p. 21n.).

23. *Ei gar esunousiastha hupo hotououn, ouk eti an parthenos.* (Migne, *Patrologiae Graecae*, VI, p. 382).

And Moody's hypothesis is wrecked by the phrase *aei parthenos*, which is found as early as Clement of Alexandria; for those early Christians who thought that Mary was a "perpetual virgin" obviously did not mean by this that she was always an unmarried woman! Indeed, how can Moody even say that Jesus was born of a *parthenos*, since she ceased to be an unmarried woman before giving birth (cf. Mt. 1:24)?

(f) It is difficult to see how the phrase "conception of the Holy Spirit" can be considered less ambiguous than the term "virgin birth." Actually, as far as just the phrase itself is concerned, it would be possible to say that Jesus was "conceived of the Holy Spirit" without excluding male parentage. This would, in fact, be in keeping with the Biblical way of describing happenings in terms of God being the sole cause of events to the exclusion to human instrumentality, and would be in accord with Luke's reference to a miraculous conception for both John and Jesus.²⁴ That this is very much of a practical possibility is proved by the following words of H. R. Mackintosh, one of the leading writers on theology in this century:

24. "Elizabeth conceived," and acknowledged, "Thus the Lord has done to me" (Luke 1:24, 25); and in confirmation of the promise to Mary that she would "conceive" in her womb and bear a son, it was announced, "And behold, . . . Elizabeth in her old age has also conceived a son; . . . [she] who was called barren. For with God nothing will be impossible" (31, 36, 37). Nor is there lacking mention of specifically the Spirit's activity in reference to Elizabeth's child in his pre-natal state, since he was to be "filled with the Holy Spirit, even from his mother's womb" (15). As for mention in 1:35 (upon which Moody places such significance) of the Spirit coming upon Mary, there is nothing in this mention itself that goes beyond certain Old Testament parallels (e.g., Isa. 32:15) or beyond what is said of Zechariah in 1:67 (cf. Edward Carus Selwyn, *The Oracles in the New Testament* [London: Hodder and Stoughton, 1911], pp. 129-130); thus this verse can speak of conception apart from male parentage only if taken in connection with the statement that Mary did not know man (34) and with the statement that she was a "virgin" (27). Apart from these statements, it could well be argued that "the point of view of this birth story is practically identical with that of Philo in his numerous references to the birth of 'children of promise,' whom he represents as called into being by the direct act of God and yet possessing human fathers" (Elwood Worcester, *Studies in the Birth of the Lord* [New York: Charles Scribner's Sons, 1932], pp. 280-281).

While the origin of Jesus' person must be traced to God's creative power, and thus to miracle in the true sense, and while this is the proper religious significance of the words, 'conceived of the Holy Ghost,' no conviction (it may be held) is attainable as to the form or medium of this Divine creation. We know that the Saviour is from above; we do not know how He came to be here in that character. Unless marriage is sinful, neither His sinlessness nor His unique Sonship requires the guarantee of the virgin-birth. . . .

With the inferences drawn from these premises I do not myself agree; but it is undeniable that the term 'miraculous' might justly be applied to the genesis of our Lord's manhood even on this theory.²⁵

Indeed, the great father of modernism, Schleiermacher, was willing to accept the idea of "supernatural conception," since he felt that this did not require him to accept "the more precise definition of this supernatural conception as one in which there was no male activity."²⁶ Far from excluding ambiguity, then, the main practical difficulty with Moody's position is that it is likely to cause dangerous doctrinal confusion since it actually allows for ambiguity just where preciseness is essential. Thus President Duke K. McCall, who evidently is following Moody's approach, in explicitly intending to "define" the position of Southern Seminary on this question, states:

We . . . believe that Jesus was conceived of the Holy Spirit and born of the Virgin Mary. By the words 'conceived of the Holy Spirit' we intend to affirm his unique deity. By the words 'born of the Virgin Mary' we intend to affirm his birth to a woman and his identification of himself with humanity²⁷

25. H. R. Mackintosh, *The Doctrine of the Person of Jesus Christ* (Edinburgh: T. & T. Clark, 1912), pp. 530-531.

26. Friedrich Schleiermacher, *The Christian Faith*, Eng. trans. (Edinburgh: T. & T. Clark, 1928), p. 405.

27. *The Tie*, May, 1954; cf. *The Tie*, November, 1953.

Now of course from our knowledge of President McCall's total viewpoint, we are sure that he has no intention of evading the issue of whether Jesus was virgin-born; but we must regard it as unfortunate that he has so defined "born of the virgin Mary" as to allow for denial of the Virgin Birth, and has left "conceived of the Holy Spirit" vague on this issue.

(g) In seeking to dilute the strong suggestion of sexual purity found in *ha 'Almah* in Isa. 7:14 and in *he parthenos* in Mt. 1:23, Moody stresses the fact that many have regarded "the maiden" as a serious candidate for the translation of these terms (p. 459). There is something to say for the candidacy of this expression, especially as regards the Isaiah passage. But this expression has quite a strong implication of sexual purity. The thought of "maiden-head" as the very symbol of virginity immediately brings this to mind. Webster defines "maiden" (and "maid") as "an unmarried girl or woman; usually, a young unmarried woman; esp., a virgin."²⁸ (Incidentally, this quotation is clear evidence as to how Webster should be interpreted as to the ordinary meaning of "virgin.") Murray defines "maiden" (and "maid") first, as "a girl; a young (unmarried) woman;" second, as "a virgin; spec. of the Virgin Mary."²⁹ That the word is so used in this latter sense should make it most interesting in a translation of the disputed passage in Isaiah; for in that case "the maiden" could well suggest the virgin *par excellence*. It should hardly be surprising, then, that even some Roman Catholics have favored this expression in translating the Isaiah passage. How strongly "maiden" and "maid" do connote sexual purity is seen in the fact that Murray lists as the third meaning for both, "a man that has always abstained from sexual intercourse." But we need not go to Murray's huge tomes. In the King James translation of Deut. 22:14 we read of the husband charging his wife with impurity, saying, "I found her not a maid" (cf. verse 17).

28. Webster, *op. cit.*, p. 1482.

29. Murray, *op. cit.*, Vol. VI, pp. 39-40.

Moody can gain no advantage from R. A. Knox's rendering the word in Isaiah by "maid." In addition to the facts as to the meaning of the word, Knox's intention is not only implicitly clear from his footnote to that passage, but explicitly so from his footnote to Mt. 1:23. In the latter instance, referring to the verse in Isaiah, he says, "'The Virgin' is a literal translation of the Hebrew."³⁰

Reasons for Retaining "Virgin" in Isaiah 7:14

(a) It must be remembered that the Hebrew Old Testament does not offer much material for study of the disputed word. Not only is it found scarcely more than half a dozen times, with some of these occasions affording not much light on the question at issue; but these instances are scattered among different authors over a space of several hundred years, thus allowing for variation as to meaning. Therefore, the fact that the Septuagint translation of Isaiah into Greek—made around 200 B.C. by those much closer to Biblical Hebrew as a living language than any scholars today—rendered the word in the passage in question by "virgin," is a formidable obstacle for those who deny that "virgin" is here a proper translation. This is so much of a problem for the defenders of the R.S.V. translation that Harry M. Orlinsky (one of the translators) resorts to the desperate expedient of speaking of the "Christological elements which had been introduced in the Septuagint text" at this point, and which "Christians had substituted" for the correct reading; which is simply to charge the Christians with a forgery of the text.³¹ There is no objective evidence to support such a charge. Thus the Septuagintal authority Rahlfs (whose ex-

30. R. A. Knox, *The New Testament of Our Lord and Saviour Jesus Christ: A New Translation* (New York: Sheed and Ward, 1952), p. 2n.

31. Harry M. Orlinsky, "The Hebrew Text and the Ancient Versions of the Old Testament." *An Introduction to the Revised Standard Version of the Old Testament* (New York: Thomas Nelson and Sons, 1952), p. 30. (cf. the remarks of O. T. Allis, *The Southern Presbyterian Journal*, December 10, 1952) While continuing to refrain from in any way impugning the motives of the translators of the R.S.V., we must register our disappointment that the Jewish translator Orlinsky has resorted to such unjustified accusations against Christians. Yet, this shows how great is this difficulty.

pert testimony is of all the more value as reluctant testimony on this point, since he follows the common liberal view as to the meaning of the Hebrew word in question) has no hesitation to say that the early Christians, in their dispute with the Jews over this verse, "justifiably maintained that this rendering originated from the old Jewish translators themselves."³²

(b) The great difficulty faced by those denying "virgin" for the Isaiah passage, as far as the conservative Southern Baptist outlook is concerned, is to avoid imputing error to Matthew. Moody handles this matter as follows:

. . . many earnest Christians have wondered why 'young woman' should appear in the text of Isaiah 7:14 and 'virgin' should appear in the text of Matthew 1:23 in the Revised Standard Version. The answer is very simple. Isaiah 7:14 is a translation of the Hebrew word '*Almah*, which means 'young woman,' and Matthew 1:23 is a quotation from the Greek translation of the Hebrew Bible known as the Septuagint. The Revised Standard Version gives a translation of the Septuagint word in a footnote in recognition of the fact that this Greek translation has *parthenos*. That footnote, according to information from Dean Weigle, Chairman of the Standard Bible Committee, indicates the meaning of the word *parthenos*, not the word '*Almah*. It is therefore incorrect when many say they 'admit' '*Almah* could mean 'virgin' in Isa. 7:14 (pp. 458-459).

That is, in Matthew "virgin" appears in the R.S.V. because the word in the original is *parthenos*; and though this correctly reproduces the Septuagint, yet the Septuagint incorrectly renders the Hebrew. The "very simple" explanation, then, is that Matthew put down an incorrect translation.

This is not to insist upon an exact correspondence between New and Old Testament statements. There was a good deal of freedom in many instances; as when today preachers often roughly quote passages, retaining only what

32. Alfred Rahlfs, *Septuaginta*, Vol. I (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1949), p. xxiii.

is essential to their thought. But it is one thing to say, as does Broadus, that the Hebrew "fully admits"³³ of a certain sense which the New Testament confirms, and quite another to say that, on the very essential point to be presented, the New Testament gives such a sense as the Hebrew will not allow. And this is not to say that Moody deliberately imputes such error to Matthew, but only that his position unavoidably involves such imputation.

(c) Though it is often taken as axiomatic that Matthew was following the Septuagint, this is not as simple a matter as it might at first seem. There are Roman Catholic scholars who, in contending for an Aramaic original of the Gospel of Matthew,³⁴ have argued that several of that Gospel's Old Testament quotations, including 1:23, betray an influence of the Hebrew text.³⁵ This is also the position of certain independent investigators, such as the noted Semitic scholar, C. C. Torrey. However surprised one may be by Torrey's strong assertion that Matthew's quotation of the Isaiah passage differs from the Septuagint "at every point in which difference was possible,"³⁶ it can not be denied that there are some interesting differences;³⁷ and certainly, as far as

33. Broadus, *op. cit.*, p. 13n.

34. There are, of course, conservative Protestants who say this; thus Theodor Zahn, who makes the point that not only was it "often recalled in the ancient Church" that Matthew wrote in Hebrew (that is, in the cognate Aramaic, the ordinary Palestinian language), but that this was "never contradicted" (*Introduction to the New Testament*, Eng. trans. [Edinburgh: T. & T. Clark, 1909], Vol. II, p. 517; cf. pp. 528-529 for patristic citations).

35. Cf. A. Jones, *Commentary on Matthew, A Catholic Commentary on Holy Scripture*, ed. Dom Bernard Orchard, etc. (London: Thomas Nelson and Sons, 1953), p. 852. Of the same significance for our purpose is the view of various investigators that the passage was current in Matthew's time "in an Aramaic translation from the Heb., and formed part of a collection of *testimonia*" (Alan Hugh McNeile, *The Gospel According to St. Matthew* [London: Macmillan and Co., 1915] p. 9).

36. Charles Cutler Torrey, *Documents of the Primitive Church* (New York: Harper and Brothers, 1941), p. 48.

37. For "conceive" the Sept. has *lampphetai*, while Matthew has *hexei*. The Sept. says, "you (singular) will call," while Matthew says "they will call" (cf. Torrey, *loc. cit.*, for consideration of this latter point). The argument is naturally cumulative, gaining force in proportion to the probability with which other passages in Matthew are shown to be from the Hebrew.

the order and meaning of the words are concerned, Matthew could as well have been following the Hebrew. If Matthew drew from the Hebrew text at this point, then the rendering "virgin" (*parthenos*) in our Gospel of Matthew would be a very important attestation as to the way in which first-century Jews, when not hampered by anti-Christian bias, would ordinarily understand 'almah in the Isaiah passage.

It will, however, immediately be said that the definite indication that Matthew was following the Septuagint is seen in his employment of the word *parthenos*. It is at this point that Torrey brings to bear the challenging contention that even without the Septuagint Matthew's most normal course would have been to translate 'almah by *parthenos*. He argues that whether or not the passage in Isaiah was generally regarded as Messianic,

it can hardly be doubted that every thoughtful interpreter of this most impressive 'sign' (*oth*) given by God to his people supposed the 'maiden' to be a virgin and the all-important 'son' to be her first-born [For Matthew], who presumably was familiar with the current interpretation, this rendering was a matter of course.³⁸

In this connection, Torrey insists that for determining the meaning of the word in this passage scholars have wrongly busied themselves with approaching it more from the etymological standpoint, trying to determine what we think it should mean, than from the question of what it actually was taken to mean by the subsequent Jewish readers. (We must ever remember how words can become completely removed from their origin and how little information the Hebrew Old Testament affords for study of 'almah. Suppose that in the case of *bethulah*, scholars had only these examples for study [which would be considerably more than is actually the case with 'almah]: Job 31:1; Psalms 148:12; Jer. 31:4, 13, 21; 51:22; Lam. 1:4, 18; 2:10, 13, 21; 5:11; Ezek. 9:6; Joel 1:8; Zech. 9:17. From just these occurrences, it

38. Torrey, *op. cit.*, pp. 48-49.

could not possibly be determined that the word meant "virgin;" and from some of these instances, it would be plausible to conclude that it did not indicate virginity.) As to what Jewish readers down into the first century of the Christian era understood by the term in this passage, Torrey asserts that "the evidence seems clear."³⁹ He refers to the great significance of the Septuagint in this regard; assessing its value to be that it is "not merely a Jewish interpretation" of the disputed word in the passage, but "*the only* pre-Christian interpretation of which we have knowledge."⁴⁰ It was not until after the Gospels were put into circulation that there appeared a different translation of the Hebrew word in this passage. And that there came to be such a different translation should hardly be surprising under the circumstances; for after the rise of the Christian movement, with its appeal to Isaiah 7:14 as a substantiation of its claims regarding Jesus Christ, what would be more natural than for certain other versions coming from sources opposed to that movement, out of "party purposes" to render this passage otherwise? Thus Torrey says,

As for Aquila's *neanis*, it must not be forgotten that 'the purpose of his translation was to set aside the interpretation of the LXX [Septuagint], in so far as it appeared to support the views of the Christian church' [quoting H. B. Swete]. This is merely one of a multitude of instances in which the interpretation of scripture which was usual in Palestine in the lifetime of Jesus has been discarded and disowned by the Jews of subsequent generations because of the internecine struggle with Jewish Christianity.⁴¹

39. *Ibid.*, p. 49.

40. *Ibid.*, p. 48.

41. *Ibid.*, p. 49. Thus argued Tregelles, who has been taken to task for this judgment. John Joseph Owens ("The Meaning of 'Almah in the Old Testament," *The Review and Expositor*, January, 1953, p. 58) attempts to discredit any value which Tregelles' statement might have, by saying that he was "not a recognized scholar of the Old Testament." Such a protest can not, however, apply to Torrey, nor to Swete, nor to several "recognized scholars" of the Old Testament who have but voiced the same opinion.

The important thing in the above discussion is the consideration that *'almah* in the Isaiah passage was naturally taken as "virgin" by the Jewish readers. It is not essential to this consideration to contend that Matthew quoted from the Hebrew at this point, although to establish this contention would certainly give considerable weight to the likelihood that the Jews understood the word to mean "virgin." And with recent research favoring at least an oral Aramaic background⁴² for the formation of the material of the Gospels, and in face of the unmistakable Jewish coloring of Matthew,⁴³ it seems not improbable that the Isaiah prophecy as quoted in Mt. 1:23 was drawn from the Hebrew. This would mean that (whether Matthew wrote his Gospel in Greek, or in Aramaic which was translated into Greek) the word *parthenos* would have the sanction of a hand competent for putting into Greek the sense in which a Jewish (albeit Christian) community understood the word in the Hebrew of Isaiah.

(d) The rendering by Matthew and the Septuagint of the word in question in Isa. 7:14 has lately received substantiation from Ugaritic literature of around 1400 B.C. In this language, "which is very close to Biblical Hebrew,"⁴⁴ there is a text, giving the prediction that the lunar goddess would bear a son, which has terminology described by Cyrus

42. W. F. Albright (*The Archaeology of Palestine* [Harmondsworth: Penguin Books, 1949], p. 240) states that "the case for Aramaic oral sources has been greatly strengthened by recent investigation." With the citation in question as a part of this oral source, this would amount to the same thing as having an Aramaic written source, as far as our inquiry is concerned.

43. For a brief but judicious summary of the traits of this Jewish coloring, cf. the remarks of J. H. Ropes (*The Synoptic Gospels* [Cambridge: Harvard University Press, 1934], pp. 39-40), who favors Matthew's use of the Hebrew in making prophetic citations. Machen (*op. cit.*, pp. 313-314) describes this passage as among "the most markedly Semitic parts of the New Testament," as he points out, there is given here an interpretation of the name "Jesus" which is "intelligible only on the basis of the Hebrew."

44. J. Philip Hyatt, "Archaeology and the Translation of the Old Testament," *An Introduction* (cited above, note 31), p. 54.

H. Gordon as "remarkably close to that in Isaiah 7:14."⁴⁵ This text is given in parallelistic form; the goddess being called "by the exact etymological counterpart of Hebrew 'almah," and in the parallel statement "by the exact etymological counterpart of Hebrew *bethulah*." The significance of this information is that the rendering of 'almah in Isaiah as "virgin" by Matthew and the Septuagint "is now borne out for *precisely this annunciation formula* by a text that is not only pre-Isaianic but is pre-Mosaic in the form that we now have it on a clay tablet."⁴⁶ We would think that the words thus emphasized by Gordon certainly demand our attention. The point is not merely that this ancient text substantiates the translation of the word 'almah by "virgin," but that it especially substantiates this translation *for the passage in Isaiah*, since the terminology of the Ugaritic passage is so "remarkably close" to that of Isaiah. There is nothing improbable in concluding that this annunciation formula was rather extensively known, so that, as Irwin says, Isaiah spoke conscious of this fact "and of the overtones of the words he uttered," and so that the Septuagint translator "here had an inner understanding of Isaiah's meaning, and chose the correct word to suggest it."⁴⁷

(e) That the etymological counterpart of 'almah is thus used in Ugaritic might offer an answer to the often-raised question as to why Isaiah, had he meant to indicate "virgin,"

45. Cyrus H. Gordon, "'Almah in Isaiah 7:14," *The Journal of Bible and Religion*, April, 1953, p. 106.

46. *Loc. cit.*

47. Irwin, *op. cit.*, p. 349. We would think that admission from this R.S.V. translator that the Septuagint used the "correct word," means that there is no need in further discussing the matter. But this is not the flag of surrender; for he makes the effort to seek a parallel between the 'almah of Isaiah and Athene's perennial virginity understood in a purely cultic sense. This simply means that, while it is admitted that the 'almah of Isaiah was designated a "virgin," it is asked that the designation be permitted not to mean "virgin" in anything like our sense of the term. But if, as the Ugaritic parallel indicates, *parthenos* is the "correct word" for translating Isa. 7:14 into Greek, then, unless given the strongest kind of objective evidence to the contrary, we have every right to conclude that the word in question was here intended to mean "virgin."

did not use the more definite *bethulah*. Evendently, '*almah*, especially in its association with this annunciation formula, implied virginity more strongly than has been thought. Furthermore, the rarity of the word might have suited to give it a significance not possible for the more common *bethulah*. Nor—remembering our scant knowledge of the word—should the possibility be excluded that it had a definiteness not found in the common word. Thus argues Edward J. Young, who finds no evidence either from Biblical or Ugaritic literature that '*almah* was ever used of a married woman.⁴⁸ Whether it referred to a *sexually-pure* unmarried woman would be determinable only by the context—though naturally it would be presumed that the one referred to was pure unless otherwise indicated.⁴⁹ Young calls attention to the fact that *bethulah* had a latitude allowing it to designate a "betrothed virgin" (who had the status of "wife"—Deut. 22:24). He concludes that it was too indefinite for Isaiah to use, since it would easily be assumed that the "virgin" mentioned "would have a child from the man to whom she was betrothed;" this leaving '*almah* alone to indicate more definitely "that the mother is to be unmarried" and to

48. Young is especially concerned to point out that the Ugaritic annunciation text discussed above refers to the goddess before her marriage. From this and other such texts he concludes that the Ugaritic literature "lends no support to those who claim that '*almah* may be used of a married woman" (Edward J. Young, "The Immanuel Prophecy," *The Westminster Theological Journal*, May, 1953, p. 123). For his discussion of the Biblical material, cf. *op. cit.*, November, 1953, pp. 23-29.

49. (cf. Wilson's comments above) Prov. 30:19 is often given as the outstanding instance of the inappropriateness of "virgin" for '*almah* (Moody, p. 63). Though it can be argued quite plausibly that "virgin" is not inappropriate here, this is not necessary in following such an approach as that of Young, who can allow for an otherwise presumably-pure '*almah*, according to the demands of the context, to be impure. Certainly, there are very strong reasons for understanding that the '*almah* of Prov. 30:19 is at least unmarried; and the same for the '*almahs* of Song of Solomon and for Miriam of Exod. 2:8. Quite instructive is the reference to Rebekah; the servant, in seeking a wife for Isaac, was looking for an unmarried woman—as he is represented as saying, he was looking for an '*almah* (Gen. 24:43).

suggest thereby—as the wondrous “sign”—a birth without male parentage.⁵⁰

Interpretation of Isaiah 7:14

The traditional position, finding in this notoriously difficult passage a prophecy of the Virgin Birth, may move along two lines.

(a) It may be held that there is a *double reference* in the prophecy; what is pointed to taking place in the time of Isaiah, though awaiting wider fulfillment in the time of Christ. The one immediately spoken of, though a virgin at the utterance of the prophecy, “ceased to be a *virgin* when she ‘conceived’;”⁵¹ and this could have a deeper application to Christ, who was born of one who continued to be a virgin until his birth.

It is to be observed that though Moody finds a double significance in the passage, it involves for him no prophecy of the Virgin Birth; for the *birth* referred to in the passage is said to have had complete fulfillment in Isaiah’s time. The significant thing in the passage is said to be the word “Immanuel,” which, promising God’s help for His people, had

50. Young, *op. cit.*, November, p. 35. Young’s case would be immensely strengthened if we had more ground for thinking that sex relations could have been presumed for the betrothed state. He points in this connection to Gen. 24:16 and Judges 21:12, where *bethulahs* are specifically mentioned as not having had sex relations; the argument being that such qualification was necessary to distinguish a “spotless” virgin from one betrothed, who thus could have had sex experience. We would suggest that Mt. 1:18 should at least be considered in connection with this view. There it is said that during the betrothal of Mary and Joseph, “before they came together” she was found pregnant. This is usually taken to mean, before they came together in one home. Thus A. B. Bruce, allowing that *sunelthein*, “so far as the meaning of the word is concerned,” might refer to sexual intercourse, yet insists: “but the evangelist would not think it necessary to state that no such intercourse had taken place between the betrothed.” However, if sex relations could have been expected for the betrothed state, such words would be necessary. And it might be asked, why would the evangelist think it necessary to state that they had not come together in the same home, when that would have been included in the statement that they were yet but betrothed? (*The Expositor’s Greek Testament*, Vol. I [Grand Rapids: Wm. B. Eerdmans], p. 66).

51. Jamieson, Fausset, Brown, *Commentary*, Old Testament, Vol. II (New York: Fleming H. Revell), p. 116.

its fulfillment in Christ. "The context makes the *sign* of the child (Immanuel) conditional, but not the *birth* of the child" (p. 68). The child was "a sign for the future, but his birth was to be before the fall of Damascus in 732 B.C." (p. 67)

In finding in the passage no reference to the nature of the *birth* of the Messiah, Moody's explanation seems not in harmony with that given by Matthew. There are *two things* (actually three, though conception and birth may be considered together) prophesied by Isaiah: that a virgin shall give birth to a son, and that his name shall be such as to denote the coming of God to His people. *These two things* are stated by Matthew *twice*. First, it is said that Mary, while still a virgin, had conceived and would give birth to a son whose name would denote the presence of God for the salvation of His people. Second, it is said that this virgin-birth and this name expressive of Divine-saving significance, find prophetic substantiation in the promise of Isaiah concerning such a birth and name. Perhaps the more important thing in this passage in Matthew is not the kind of *birth* taking place, but the kind of *person* thus born. But nevertheless, this more significant point is inseparably connected with the fact of the virginity of the birth of this one through whom God is thus at work. It is because there is a *virgin* conceiving that there is appropriateness in appealing to the Immanuel prophecy.⁵² The prophecy is being fulfilled not just in the birth of the Messiah, but also in the specific nature of his birth.

(b) Although the interpretation of a double significance has much to commend it—it answering the seeming demands of the context for some immediate application, and also fitting Matthew's procedure of finding a double meaning in

52. "Matthew's thought seems to be that the wonder-working Spirit of God, exclusive of human agency, caused Mary to conceive; . . . and that . . . such a birth, being in accord with the Immanuel prophecy, marked the child to be born as the Messiah, the Savior of his people" (T. Alan Hoben, "The Virgin Birth," *The American Journal of Theology*, July, 1902, p. 479). For a different approach, cf. Raven, *op. cit.*, pp. 222-223.

the fulfillment of prophecy—the present writer would suggest that it is preferable to regard what is promised as having for its *single reference* the virgin birth of the Messiah.

With the one spoken of regarded as a “virgin,” this second interpretation would seem to be required by the literal reading: that “the ‘*almah* (is) pregnant and is bearing a son.”⁵³ If this is not a prophetic vision of Christ’s birth, and can only be referred to Isaiah’s time, then this would require a virgin birth for the eighth century B.C.; but, as Moody well remarks, Christians believe that “Jesus alone” was born of a virgin (p. 66). Furthermore, the whole passage is couched in terms suggesting no ordinary happening, but the supernatural birth of a divine person: there is the introductory word (“Behold!”) suggesting an announcement of great importance, the promise of the “sign” (which, as we have seen Machen pointing out, would, in characterizing the birth, suggest some startling event⁵⁴), the reference to the “virgin conceiving,” and the exalted name “Immanuel.”⁵⁵ Then, taking this passage in the larger context of several chapters,

A really sympathetic and intelligent reader can hardly . . . doubt but that in the ‘Immanuel’ of the seventh and eighth chapters of Isaiah, in the ‘child’ of the ninth chapter, whose name shall be called ‘Wonderful, Counsellor, Mighty God, Everlasting

53. Owens, *op. cit.*, p. 60.

54. Just the mention of “sign” would not necessarily mean a marvel, but would be suggested here, since the “sign” originally promised was to be marvellous without limit (“deep as Sheol or high as heaven”); it being likely that the “sign” given by God Himself would not be less wonderful. Calvin, following certain of the fathers, remarks: “Let us suppose that it denotes a young woman who should become pregnant in the ordinary course of nature; everybody sees that it would have been silly and contemptible for the Prophet, after having said that he was about to speak of something strange and uncommon, to add, *A young woman shall conceive*” (Isaiah, Vol. I, trans. W. Pringle [Grand Rapids: Wm. B. Eerdmans, 1948] p. 248).

55. Many Bible names contain one of the names of God; although “Immanuel” does not necessitate a divine being as the object of reference, it is yet appropriate to such—and taken in conjunction with the broad context extending through chapters 9 and 11, would be all the more so.

Father, Prince of Peace,' in the 'branch' of the eleventh chapter, one mighty divine personage is meant. The common minimizing interpretations may seem plausible in detail; but they disappear before the majestic sweep of the passages when they are taken as a whole.⁵⁶

Therefore, we prefer to see in the birth of Isa. 7:14 exclusive reference to the virginal conception of Christ.

This interpretation, of course, raises the question as to how the prophecy could have any meaning for Ahaz and as to how it can be fitted into the demands for an immediate reference found in 7:16 ("For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.").

It must be recognized that the failure of the confederacy of Syria and Ephraim, "like the failure of anything else that was directed against the Kingdom of Judah, was related in the last analysis to the Messianic promise."⁵⁷ Ahaz, in rejecting the promise and attending sign of deliverance from this confederacy, was rejecting the Messianic promise. Calvin paraphrases Isaiah's words to Ahaz as follows:

By rejecting the promise, thou wouldest endeavour to overturn the decree of God; but it shall remain inviolable, and thy treachery and ingratitude will not hinder God from being continually the Deliverer of his people; for he will at length raise up his Messiah.⁵⁸

We may justly object to the words "at length" in the above quotation; for, as is common to so much of Biblical prophecy, events that prove to be distant are described as if on the immediate horizon. This is mainly what makes prophecy so baffling. How often in the Gospels does the *parousia* seem right at hand. Thus the Messianic birth, *pictured as though* it were soon to take place, is the promise of

56. Machen, *op. cit.*, pp. 291-292.

57. Raven, *op. cit.*, p. 232.

58. Calvin, *op. cit.*, pp. 245-246.

God's deliverance of His people.⁵⁹ The announcement of the Messianic birth (which theme is continued in chapters 9 and 11) is a pledge that the divine purpose will be realized through the Davidic kingdom in spite of opposition. As a part of the realization of that purpose, these impending enemies of Judah will be destroyed; and destroyed before the Messianic child, *pictured as though* about to be born, would reach age of discretion. And though Judah is, for a time, also to be flooded with destruction—since because of Ahaz's faithlessness the sign indicates both a blessing and a curse—the destruction will not be complete. Though it reach "even unto the neck," yet, as the thought of "Immanuel" (God's assurance of being with His people—8:8, 10) indicated, God would yet establish His throne in Judah.

However strange it is for us for something remote to be pictured in terms of immediacy, we submit that this is a common feature of Biblical prophecy. It is precisely this feature which made many prophecies meaningful for those in the immediate situation and yet preserves their meaningfulness for those even far removed from the original utterance.

This is not to exclude absolutely something in the way of contemporary references. For once the prophecy had been uttered, subsequent events would be read in its light. Thus a child born to the prophet soon after this would be a reminder of this great prophecy (8:3f.). Subsequent, lesser events would take on the aspect of partial fulfillments. We have the same phenomenon in the New Testament; there, lesser events being suggestive of eschatological significance, though only *the* final event becomes the complete fulfillment. The living prophetic message can not be bound by

59. Not only do events that are distant seem immediate to the prophets, but these events are described in accordance with the natural thought-forms of the prophets. That is, Messianic promises, though divinely-inspired, are given as the prophets were able, with no abnormal violation of their ordinary ways of thinking, to envisage them as happening. In Isa. 7:14 the Messianic birth is pictured in terms of how it would occur back then, as it could have been imagined by Isaiah, for whom "Immanuel seemed to grow up during the Assyrian invasion" (Raven, *op. cit.*, p. 238).

the following alternatives: "either Isaiah made an unconditional prediction for the time of Ahaz that did not come to pass or he made an unconditional prediction for the time of Ahaz that did come to pass" (Moody, p. 68). Though the prophecy, spoken *as though* immediately to be fulfilled, refers to a remote event, yet it is not that "nothing" takes place immediately; "something" does take place—only that "something" does not exhaust the significance of the promise, which ever recedes into the future until the end is reached. Jesus predicted the consummation for the generation then living, and though "something" took place (the destruction of Jerusalem) this did not exhaust the full meaning of the prediction.

But whatever later, lesser events took on "Immanuel-significance" in the light of this prophetic utterance, we may hold that the prophecy itself was of the supernatural Messianic birth. This is not a mere concession to tradition, but is a conclusion that, as far as exegesis goes, is held by some of the best of scientific expositors—not to be suspected of any leanings toward orthodoxy—who call for a return to the view that Isaiah "intended his *'almah* to carry with it the sense of supernatural birth."⁶⁰

Concluding Remarks

That there be no misunderstanding, may it be said that we have only admiration for the zeal with which Moody affirms his faith in the Virgin Birth. Our aim herein has been to point out that his defence is based on such very questionable premises that one wonders whether they can uphold so weighty a doctrine. We have also attempted to suggest a positive approach to this problem.

60. Torrey, *op. cit.*, p. 49. Torrey is using here with approval the words of W. C. Allen. The position of the radicals, it is to be understood, has recourse to myth as the source of the prophet's ideas, whereas for us this source was divine inspiration. But nevertheless, such investigators do in this case recognize the meaning of what the prophet said.

THE MIRACULOUS CONCEPTION

BY DALE MOODY

Several years ago Professor A. T. Robertson suggested the term "Miraculous Conception" as a synonym for the term "Virgin Birth" in reference to Mary's experience in Luke 1:35.¹ In a previous article, confined almost entirely to an exposition of Matthew 1:18-25, the attraction of this term for the present writer was presented.² Surprising appreciation for this suggestion has come from people of the most conservative convictions, but a few misunderstandings of some subordinate and secondary statements necessitate this additional article relevant for the most part to Luke 1:35. It is difficult to resist excursions into side issues, but the primary intention is to substantiate the claim that the theological significance of the *conception* of our Lord by the Holy Spirit apart from any human agency is an essential supplement to the emphasis on his birth of a *parthenos* nine months later. The author believes the formulation of the Apostles' Creed ("Conceived of the Holy Spirit, born of the Virgin Mary") is less ambiguous than emphasis on the birth alone.

The Old Testament

The Old Testament background to the Miraculous Conception of our Lord furnishes parallels to the birth of John the Baptist, who was conceived by male agency, but there is no parallel to the conception of Jesus by the sole agency of the Holy Spirit. Full elaboration of relevant materials would require volumes, but some clarification can be gained by a consideration of the annunciation formula and the etymological evidence of Isaiah 7:14 followed by a typological formulation which reaches back to at least the time of Jerome.

Since the excavation of the Nikkal poem at Ras Shamra

1. A. T. Robertson, *Word Pictures in the New Testament* (Nashville, Tennessee: Sunday School Board of the Southern Baptist Convention, 1930), II. 14.

2. Dale Moody, "On the Virgin Birth of Jesus Christ," *The Review and Expositor*, Vol. L, No. 4 (October, 1953), pp. 453-462.

(Ugarit) in 1933 the efforts to interpret it has produced a small literature.³ The wedding poem celebrates the marriage of the goddess Nikkal to the moon god Yarah. Yarah "came forth" presumably to embrace Nikkal conjugally, and the annunciation formula follows. According to Gordon it reads:

77:5 a *btl*t (= bethulah) will give birth

77:7 Lo, a *glmt* (= 'almah) bears a son.⁴

According to Goetze it reads:

77:5 he made love to her so that she finally bore him a son.

77:7 Surely the young woman (*glmt*= 'almah) gave birth to a son.⁵

Lines 8 and 12 indicate "she passionately longed for his love," and lines 8-9 say she boiled with passion "so that she might give herself up to his flesh." The debate between Gordon and Goetze makes it impossible to draw definite conclusions about line 5 where Gordon thinks *btl*t=bethulah appears, but considerable light is thrown on the Hebrew word 'almah by line 7 where *glmt*= 'almah is plain. The male agent is certainly not excluded in the birth of the child. In fact, Goetze thinks the goddess found herself in such a plight because "Yarah had seduced Nikkal."⁶ This makes at least one clear instance where *glmt*= 'almah implies simply a young woman of marriageable age whether she had sexual relations or not.

3. Three authors furnish helpful guides to what has been written. Cyrus H. Gordon, *Bulletin of the American School of Oriental Research*, 65 (1937): 29-33; *Ugaritic Literature* (Roma: Pontificum Institutum Biblicum, 1949), pp. 63-65; *Journal of Bible and Religion*, XXI (1953), p. 106. Albrecht Goetze, *Journal of Biblical Literature*, 60 (1941): 353-379. Bruce Vawter, *Catholic Biblical Quarterly*, 14 (1952): 319-322.

4. Cyrus H. Gordon, *Ugaritic Literature*, pp. 63f.

5. Albrecht Goetze, *Journal of Biblical Literature*, 60 (1941), pp. 371f.

6. *Ibid.*, p. 372. Compare this with the picture of Shechem and Dinah in Gen. 34:3 where the Septuagint twice calls Dinah a *parthenos* after Shechem raped her. Franz Delitzsch, in the most conservative period of his life, "admitted that the idea of spotless virginity was not necessarily connected with Almah" (*Biblical Commentary on the Prophecies of Isaiah*, trans. James Martin. Grand Rapids: Wm. B. Eerdmans, 1949. p. 217).

The annunciation formula itself has echoes at several places in the Old Testament; but, unless Isaiah 7:14 be an exception, the male agent is never absent. After Hagar, having conceived by Abram (Gen. 16:4), was driven into the wilderness, the angel of the Lord said to her:

Behold, you are with child, and shall bear a son;
You shall call his name Ishmael (Gen. 16:11).

God says to Abraham before Sarah conceived Isaac:

Sarah your wife shall bear a son, and you shall
call his name Isaac (Gen. 17:19. Cf. Gen.
18:9-15; 21:1-7).

The angel of the Lord says to Manoah's wife:

You shall conceive and bear a son (Judges
13:3, 5, 7).

The idea of the conception of a wonder child is found also in relation to Moses (Ex. 2:2), Samuel (1 Sam. 1:20), and Maher-shalal-hash-baz (Isa. 8:3, 18); but there is never the suggestion that the male agent is excluded in such births.

The etymological evidence of Isaiah 7:14 indicates that this annunciation formula expects a wonder child to be born in the eighth century B.C. who would be a Messianic type of Jesus Christ. The crucial question at this point is: does the oracle of Isaiah 7:14-16 have reference (1) exclusively to a child born in the eighth century B.C., (2) or exclusively to the birth of Jesus Christ over seven hundred years later, (3) or to *both* a child born in the eighth century B.C. *and* to Jesus Christ born over seven hundred years later? It is the third of these views advocated by the writer. The historical evidence for the eighth century Immanuel has been presented in a previous article, and the etymological evidence should be considered as supplement to the earlier study.⁷

7. Dale Moody, "Isaiah 7:14 in the Revised Standard Version," *The Review and Expositor*, Vol. L, No. 1 (January, 1953), pp. 61-68. Cf. George Rawlinson, *Isaiah, The Pulpit Commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), Vol. X, pp. 129f.

The first word⁸ of importance for the present study is the noun "sign" ('*oth*). Early Christian apologists⁹ appealed to this word in defense of the Virgin Birth. Origen realized that too much dependence on the Hebrew word '*Almah* would meet linguistic objections, but he failed to see that his appeal to the Hebrew word '*oth* (sign) was even more vulnerable.¹⁰ Even Machen's great book, which in many other ways is so sound, asks the question: "Why should an ordinary birth be regarded as a "sign"?¹¹ Have these earnest Christian apologists never read the chapter which follows and is one unit with Isaiah 7:14?

Behold, I and the children whom the Lord has given me are signs ('*othoth*) and portents in Israel from the Lord of hosts, who dwells on Mount Zion (Isaiah 8:18).

According to the Old Testament, a sign ('*oth*) is any thing or event, ordinary or extraordinary, which points to a truth or reality beyond itself. The term is used 79 times in the Old Testament, and three classifications are possible. First, any physical object to which special meaning has been given may be a sign. The lights in the firmament (Gen. 1:14), the tribal mark of Cain (Gen. 4:14), the blood of the passover sacrifice smeared on the houses (Ex. 12:13), the ensign of a family in the camp of Israel (Num. 2:2), the metal censers of Korah and his company beaten out as a memorial to their penalty (Num. 16:38), the words of the law bound to the hand (Ex. 13:9; Deut. 6:8; 11:18), the cord which marked Rahab's house (Joshua 2:12), the memorial stones at the Jordan crossing (Joshua 4:6), the children of Isaiah (Isa. 8:18), the altar in Egypt (Isa. 19:20), the naked

8. Franz Delitzsch, *op. cit.*, p. 216, appeals to the word *hinneh* (behold) by saying it "is always used by Isaiah to introduce a future occurrence." In the light of Isaiah 5:7; 8:18; 12:2; 20:6; 21:9; 37:36; 40:9f.; 47:14; 48:7; 48:10; 51:22; 59:9; 62:11; 65:6 this argument will not stand.

9. Justin Martyr, *Dialogue with Trypho*, 84; Irenaeus, *Against Heresies*, III. 13; Origen, *Contra Celsum*, I.35.

10. *Contra Celsum*, I.35.

11. J. Gresham Machen, *The Virgin Birth of Christ* (New York: Harper and Brothers Publishers, 1930), p. 290.

and barefoot Isaiah (Isa. 20:3), the heavenly bodies (Jer. 10:2), an iron plate (Ezk. 4:3), and false and true religion (Ps. 74:4, 9) are all material signs. Signs may be given by false prophets (Deut. 13:1ff.; I Kings 22:22). Second, any event in human life to which special meaning is attached may be a sign. The events most frequently described as signs are those associated with the deliverance from Egypt (Ex. 3:12; 4:8f., 17, 28, 30; 7:3; 8:23; 10:1f; 13:9; Num. 14:11; Deut. 4:34; 6:22; 7:19; 11:3; 26:8; 29:3; 34:11; Joshua 24:17; Neh. 9:10; Jer. 32:20f; Ps. 78:43; 105:9; 135:9); but the law (Deut. 28:46). Gideon's consumed sacrifice (Judges 6:17), the death of Hophni and Phinehas on the same day (I Sam. 2:34), the meeting of Saul with a company of prophets (I Sam. 10:7, 9), the reaction of the Philistines to Jonathan's climbing (I Sam. 14:10), the saving remnant (2 Kings 19:20 = Isa. 37:10), the turning back of the sun dial (2 Kings 20:8 = Isa. 38:7, 22), the transformation of nature (Isa. 55:13), the sign to the nations (Isa. 66:19), the punishment of Israel and apostates (Jer. 44:29; Ezk. 14:8) are also signs. A third group of signs pertain to the covenant (Gen. 9:12, 13, 17; 17:11; Ex. 31:13, 17).

The second word of importance is the noun *'almah*. In the previous article on Isaiah 7:14 the standard lexicons were followed, but here some supplement may help to support the claim that *'almah* means a young woman of marriageable age and is neutral in itself as far as sex relations is concerned. Professor Irwin has pointed out that the masculine *'elem* and the feminine *'almah* are related to the abstract noun *'alumim* which appears in Job 20:11; 33:25; Ps. 89:45; and Isa. 54:4 and which translators agree means "youth" or "youthful vigor."¹² What then is more logical than the translation of the masculine *'elem* as "young man" (1 Sam. 17:56; 20:22) and the feminine *'almah* as "young woman"? Surely no one would insist that David (1 Sam. 17:56) and Jonathan's lad (1 Sam. 20:22) must be spoken of in sexual terms.

12. William A. Irwin, "That Troublesome *Almah* and Some Other Matters," *The Review and Expositor*, Vol. L, No. 3 (July, 1953), p. 346.

The actual examples of *'almah* in the Old Testament do not require a departure from the translation "young woman." For this discussion, the seven passages in which the feminine noun appears may be divided into five of general interest and two of special interest. The first passage of general interest is Ex. 2:8 where Pharoah's daughter told Miriam, Moses' sister, to get a Hebrew nurse, and it is said: "So *ha 'almah* (Gr. *he neanis*) went and called the child's mother." Would one insist on the translation: "So the female who had never had sex relations went and called the child's mother?" The idea of sex experience is completely absent. The second passage is Ps. 68:25 where the religious procession is seen with "the singers in front, the minstrels last, between them *'alamoth* (Gr. *neanidon*) playing timbrels." Now would one suggest that a religious procession was arranged with those who sang in front, those who played instruments behind, with those who had not had sex experience in the middle beating their little hand-drums? For readers of *The Review and Expositor* it is not necessary to repeat Professor Irwin's careful argument which elaborates the use of *'alamoth* in music and exposes the absurdity that would suggest that sex experience produces a profound change in one's voice!¹³ The third passage is Song of Solomon 1:3 where the *'alamoth* (Gr. *neanides*) love the king, but nothing certain can be learned from the immediate context except that the picture of a harem is given. One would hardly argue that such a place guaranteed sexual purity. The fourth passage is Song of Solomon 6:8, and three groups of women are mentioned: queens, concubines, and *'alamoth* (Gr. *neanides*). The very next verse identified the *'almoth* with *banoth* (daughters). It has been argued that the *bethuloth* of Esther 2:19 are identical with those of Esther 2:2. Such an identification would lead to the conclusion that a *bethulah* too may have sexual experience, since the *bethuloth* of Esther 2:2 clearly went in to King Ahasuerus (Esther 2:12-14). However, it is highly probably that this second

13. *Ibid.*, pp. 345f.

gathering is a group of *bethuloth* who had never visited the king.¹⁴ Likewise the celebration of Joel 1:8 as an example of a *bethulah* who had already experienced sex relations is premature. According to the Septuagint, this *bethulah* was a bride (Gr. *numphen*). This fits "the bridegroom (*baal*) of her youth" (RSV). What lamentation could be more bitter than that of a betrothed *bethulah* who lost her *baal* before the consummation of marriage in sexual experience? After this digression on *bethulah*, the fifth example of '*almah* may be considered. In Prov. 30:19 the term '*almah* is used as a companion with the Hebrew word *geber* (man), and the passage means nothing more than "the way of a man with a woman (Gr. *neoteti*)."¹⁵ What his *way* was is not clear, but sexual experience is hardly excluded from possibility!

The passages of special interest require more attention, since there the Septuagint uses the Greek *parthenos* to translate the Hebrew '*almah*. Some have used the example of Rebekkah in Gen. 24:43 to argue that '*almah* means a female who has not had sex relations. This is done by reference to Gen. 24:16 where Rebekkah is called "a *bethulah* whom no man had known." So the statement is often heard that an '*almah* "could be" a *bethulah*, and of course no person of sound mind would deny that. It is one thing, however, to say an '*almah* "could be" a *bethulah* and a very different thing to say that an '*almah* "must be" a *bethulah*. The argument that all '*alamoth* are *bethuloth* is known in logic as the fallacy of the undistributed middle. One could argue that every *na'arah* (maiden) is a *bethulah*, for Rebekkah is called both in Gen. 24:16. One could wish this to be true in life, but only an irrational person would say logic demands it. The meaning of *bethulah* is made clear by reference to Rebekkah's good looks and lack of sexual experience in Gen. 24:16, but one fails to see how the lack of sex experience would modify the ability to draw water in Gen. 24:43.

14. Lewis Bayless Paton, *The Book of Esther*, I.C.C. (Edinburgh: T. & T. Clark, 1908), pp. 186f.

Gen. 24 throws light on the meaning of *'almah* in Isaiah 7:14 in a second way. My previous articles which discussed *parthenos* in the Septuagint translation in Isa. 7:14 and Matt. 1:23 argued with Machen that the Septuagint used *parthenos* "in a rather loose way."¹⁵ A careful reading of Gen. 24 certainly supports that view. Three times *parthenos* translates *na'arah* (Gen. 24:14, 16, 55), once it translates *bethulah* (Gen. 24:28), and once it translates *'almah* (Gen. 24:43). *Na'arah*, translated *parthenos* three times, is the most neutral term of all. When this is added to the fact that *parthenos* translates *na'arah* in Gen. 34:3 after Dinah has been raped by Shechem it certainly seems that Machen is correct when he says those who would find the belief in the virgin birth of the Messiah merely in the Septuagint translation of *'almah* with *parthenos* are "venturesome in the extreme."¹⁶ More solid ground than this can be found for the defense of the Miraculous Conception of our Lord.

The third word of importance for the understanding of Isaiah 7:14 is the adjective *harah*. Sixteen times this word appears in the Old Testament, and in eight of the sixteen times it forms the predicate. In four of these eight predicates pregnancy is already an accomplished fact and that by a male agent. In two of the four the circumstances are scandalous. Judah hears about Tamar's pregnancy, for which he was responsible, in these words:

Tamar, your daughter-in-law has played the harlot; and moreover she is with child (*harah*) by harlotry (Gen. 38:24).

In the very next verse Judah learned that she was with child by him when she sent to him with the words:

By the man to whom these belong, I am with child (*harah*.)

In very similar circumstances David's scandal with Bathsheba is described as follows:

And the woman conceived; and she sent and told David, "I am with child" (*harah*). 2. Sam. 11:5.

15. J. Gresham Machen, *op. cit.*, p. 297.

16. *Loc. cit.*

In the annunciation formula of Gen. 16:11 and in 1 Sam. 1:20 pregnancy is an accomplished fact, and in Judges 13:5, 7 it is in the immediate future.

It is the view of the writer that Isa. 7:14 had immediate reference to an accomplished fact or to a pregnancy in the immediate future. The identity of the '*almah* in the eighth century B.C. then becomes a burning question. The first recorded effort at identification is mentioned by Justin Martyr.¹⁷ This identification of the '*almah* with the wife of Ahaz and of Immanuel with her son Hezekiah was favored by non-Christian Jews in the second century, but Jerome later refuted that argument by pointing out that Hezekiah must have been at least nine years old at that time, since his father reigned but sixteen years, and he succeeded him at twenty-five (2 Kings 16:2; 18:2)! The second effort identifies the '*almah* with the wife of Isaiah and the son with Maher-shalal-hash-baz in Isaiah 8:1-4. It is strange that Machen mentions Jerome's refutation of the theory that identifies the '*almah* with the wife of Ahaz but does not call attention to the fact that Jerome turns immediately to this second theory to set it forth without objection. A translation follows:

A certain one of our men champions the fact that the prophet Isaiah had two sons, Jasub and Emanuel, and that Emanuel was born of the prophetess who was his wife, to be a type of the Lord, the Savior; in order that the former son Jasub (which is interpreted "left-over" or "returning") might signify the Jewish people which were left-over and later on were destined to return; but that the second, Emanuel and God-with-us, should signify the calling of the Gentiles, after the Word had been made flesh and dwelt among us.¹⁸

In the previous article on Isaiah 7:14 no effort was made to identify the Immanuel of the eighth century B.C., but this typological interpretation mentioned by Jerome has great appeal, especially when Isaiah 7:14-16 is compared

17. *Dialogue with Trypho*, 43, 67.

18. Migne, *Patrologiae Latinae*, Vol. 24, c. 112.

with Isaiah 8:1-4. However, the case is not considered closed, and the identification is left open.

It seems that several rather conservative writers have come near to this typological interpretation. Johann Albrecht Bengel (1689-1752), father of Swabian Pietism and major influence on John Wesley, said of Matthew 1:23 and Isaiah 7:14:

Isaiah indicates, in the first instance, some woman who lived at the time, and whose fecundity was considered doubtful, who, from a virgin, was to become a mother, and that of a son: she, however, as the sublimity of the prophet's words clearly show, was a type of that Virgin, who, still a virgin, brought forth the Messiah; so that the force of the *Sign* was twofold, applying to that which was close at hand, and to that which was far distant in the future.¹⁹
And again Bengel says:

The virginity of our Lord's Mother is not fully proved by the words of the prophet taken alone; but the manifestation of its fulfillment casts a radiance back on the prophecy, and discloses its full meaning.²⁰

The exhaustive and conservative work on biblical interpretation by Milton S. Terry concedes in a note:

It is not impossible, however, that such an event occurred in the days of Ahaz, and served, in its way, as a type of the birth of Jesus from the Virgin Mary. But upon this supposition the language of the passage would have no double sense, and its fulfillment in the birth of Jesus would be like the fulfillment of Hosea XI, 1 in the return of the child Jesus out of Egypt.²¹

This typological interpretation which does not reject the birth of an Immanuel in the eighth century B.C. is certainly consistent with Matthew's idea of fulfillment of

19. Johann Alrecht Bengel, *Gnomon of the New Testament*, trans. Andrew R. Fausset (Edinburg: T. & T. Clark, 1860), p. 116.

20. *Ibid.*, p. 117.

21. Milton S. Terry, *Biblical Hermeneutics* (New York: Philipps and Hunt. Cincinnati: Walden & Stowe, 1883), p. 494f, n. 3.

Scripture. No one would argue that Hosea 11:1 had *exclusive* reference to Jesus and his mother coming out of Egypt simply because Matthew 2:15 says it was fulfilled at that time. In the *immediate* application Hosea 11:1 looked backward hundreds of years before Hosea to the Exodus, but Matthew could say it was fulfilled hundreds of years *after* Hosea. In this connection attention should be called to the previous article on Matthew 1:18-25 where it was suggested that the relationship between Isaiah 7:14 and Matthew 1:23 should be interpreted along the lines of the quotation of Psalm 40:6 in Hebrews 10:5. The *Scofield Reference Bible* says in a note on Hebrews 10:5 that:

the rule, applicable to all modifications of the form of quotations in the N. T. from the O. T. writings, is that the divine author of both Testaments is perfectly free, in using an earlier statement, to recast the mere literary form of it. The variant form will be found invariably to give the deeper meaning of the earlier statement.

Now, conservatives have not been shocked by this effort to bridge the great difference between "mine ears hast thou opened" in Psalm 40:6 and "a body hast thou prepared me" in Hebrews 10:5. Why then should they be so perturbed at the small difference between "young woman" in Isaiah 7:14 and "virgin" in Matthew 1:23?

John Broadus, the distinguished Southern Baptist scholar of the last century, says it "is not necessary to maintain that Isaiah saw anything further than the prediction" that "a certain woman (to us unknown), then a virgin, would bear a son," but that "we learn from Matthew that it also pointed forward to the birth from *the more notable virgin*." He also objects to the views of Hengstenberg and Alexander who "understand an *exclusive* reference to the birth of Jesus" because this could hardly be a sign to Ahaz.²² He declares that all efforts to show that "virgin" is wrong have failed and concludes in a footnote with this remark:

22. *Commentary on the Gospel of Matthew*, p. 12.

The result seems to be that *'almah* does not certainly prove a virgin birth but fully admits of that sense, which Matthew confirms.²³

But just as surely as one conceded that Isaiah 7:14 speaks of a woman other than Mary and a son other than Jesus he must go on and say that this other woman and this other son did not exclude the male agent. So the pregnant *'almah* of the eighth century B.C. was not pregnant apart from sexual intercourse with a male. He who would argue otherwise destroys the uniqueness of the Miraculous Conception of Jesus. Even Machen gets himself in this position when he says:

So, in our passage, the prophet, when he placed before the rebellious Ahaz that strange picture of the mother and the child, was *not merely* promising deliverance to Judah in the period before a *child then born* should know how to refuse the evil and choose the good, *but also*, moved by the Spirit of God, was looking forward, as in a dim and mysterious vision, to the day when the *true* Immanuel, the mighty God and Prince of Peace, should lie as a little babe in a virgin's arms.

The words italicized by me, like the reference to "the more notable virgin" in Broadus, make meaning when one adopts clearly a typological interpretation of Immanuel.

This typological interpretation is accepted by George Williams, a writer who strongly defends the Virgin Birth and Verbal Inspiration and violently rejects the idea of two Isaiahs. He says the "young woman" of Isaiah 7:14 was "the Prophetess, Isaiah's second wife" and that her child Maher-shalal-hash-baz was the Immanuel who was "a type of the Divine Child who was to be born of the Virgin Mary."²⁴ The Concordia Bible, which "embodies the results of thorough Biblical scholarship and reflects the conservative, fundamental viewpoint" (preface) has the following note on Isaiah 7:16:

23. *Ibid.*, p. 13.

24. George Williams, *A Student's Commentary on the Holy Scriptures* (Grand Rapids: Kregel's Publications, 1949), p. 462.

This plainly refers to Immanuel. The prophet in vision sees the child already born, and makes his infancy the measure of time that is to elapse before the promised deliverance from Syria and Israel. But some suppose a double reference, first to some well-known virgin, probably already betrothed, the birth of whose son should be a pledge of deliverance to Israel, and then to the Messiah, who should be literally born of a virgin."²⁵

The references are sufficient to illustrate that Jerome's friend would have some conservative company today.

This typological view reaching back to the time of Jerome should not be confused with another double interpretation found in John Calvin. Calvin contends that the child (*na'ar*) of Isaiah 7:16 is not the same as the son (*ben*) of Isaiah 7:14.²⁶ Along this line Merrill F. Unger at the present asserts that Isaiah 7:16 is an appended non-Messianic sign and has reference to "Isaiah's own small son Shear-Jashub whom he had in his arms (cf. v. 3) and who had immediate application to King Ahaz."²⁷ Yet the work of Alexander, recently edited by this same Unger, declares this "extreme exegetical necessity."²⁸ The view advocated by the writer, described as a compromise by Calvin, has, according to Alexander, "had many eminent and able advocates."²⁹

So much for the Old Testament. In the next issue we shall examine the doctrine of the Miraculous Conception in the New Testament and the Church Fathers.

25. *The Concordia Bible* (St. Louis: Concordia Publishing House, 1946), p. 772.

26. John Calvin, *Commentary on the Prophet Isaiah* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948), p. 250. Calvin is correct in saying *'almah* "sometimes denotes a young woman" (p. 247), but he is in error when he says it is absurd to hold out a natural birth as a sign (p. 247. cf. Isa. 8:18) and that in Scripture the mother never names her children (p. 248. cf. Gen. 4:25; 19:37f; 29:32-35; 30:6, 8, 11, 13, 18, 20, 24; 35:18; I Saml 1:20; I Chron. 4:9; 7:16).

27. *Bibliotheca Sacra*, Vol. 110 (January, 1953), p. 60.

28. Joseph Addison Alexander, *Commentary on the Prophecies of Isaiah* (Grand Rapids: Zondervan Publishing House, 1953), p. 169.

29. *Loc. cit.* Both the Isaiah and Matthew volumes of *Lange's Commentary on the Holy Scriptures*, recently reprinted by Zondervan Publishing House in Grand Rapids, Michigan, accept the typological interpretation.

KARL BARTH'S VIEW OF THE VIRGIN BIRTH

BY WILLIAM A. MUELLER

It is a fact that the denial of the doctrine of the Virgin Birth of our Lord is but a recent development in Christian history. In our own country this issue has become alive during the fundamentalist-modernist controversy of the twenties of this century. More recently the publication of the new Revised Standard Version of the Old Testament has stirred up controversy with regard to its translation of Isaiah 7:14. That conservative theologians often unwittingly defend a Catholicizing or docetic view of the Virgin Birth has been pointed out more than once by their critics.

In view of Karl Barth's eminent position in contemporary theology it may be worth while to examine and consider his view and interpretation of this much debated doctrine.

In the preface of *Die Lehre vom Worte Gottes* of 1939 Barth alludes to the fact that as early as 1933 some of his critics had accused him of being on the way toward scholasticism and a crypto-Catholic theology. The reasons for this charge Barth listed as three in number: first, because of his ability to cite Anselm and Aquinas without a show of contempt; secondly, because apparently he acknowledged, in part, the normative value of Church dogma; thirdly, because he developed *in extenso* the doctrine of the Trinity, and, in its appropriate place, that of the Virgin Birth. In his rebuttal Barth wrote these lines:

The last named factor (i.e., the Virgin Birth) might have been sufficient for many a contemporary to hold me more than suspect of being a crypto-Catholic. What shall I say to this? Shall I, by way of excuse, point out that the connection between the Reformation and the ancient Church, the Trinitarian and Christological dogma, the concept of dogma as such and the idea of the biblical canon are, in the last analysis, not my own willfully mischievous inventions?¹

1. *Die Lehre vom Wort Gottes, Prolegomena zur Kirchl. Dogmatik*, I-1, 3. Auflage, 1939, Preface, p. IX.

With a bit of mockery Barth castigates those modern Protestant thinkers who, whenever they fail to discover their own ethicism in an opponent's writings, at once commiserate about the dangers of speculation and a barren scholasticism. Yet, Barth argues, they might discover in the doctrines of the Trinity and the Virgin Birth "a whole third dimension, let us say, the dimension of the mystery that is not to be confused with any religious or ethical seriousness, a mystery which they, alas, have lost."² And in lieu of these mysteries modern-liberal Protestants have fallen prey to High Churchism, the Germanic church idea, religious socialism and "similarly lamentable parties and sects." Some even believed that they had discovered in the flow of their Nordic blood and in the political *Fuhrer* particularly deep religious depth of meaning. Thus modern Protestants, while surrendering the great mysteries of their faith, have been punished by all sorts of cheap substitutes.

Barth, on the other hand, despite all this foolish talk of Catholicizing tendencies in his theology, is determined, in view of the enemy, to say even more emphatically whatever he has previously said on this matter.

Karl Barth Sets the Virgin Birth in a Christological Context

The opening statement, set in bold type, of Barth's treatment of the MYSTERY OF REVELATION, reads as follows:

The mystery of the revelation of God in Jesus Christ consists in this that the eternal Word of God has chosen, sanctified and assumed human nature and existence so as to be one with itself in order thus, as true God and true man, to become the Word of reconciliation spoken by God to men. The sign of this mystery which is revealed in the resurrection of Jesus Christ is the miracle of his birth: that He is conceived of the Holy Spirit and born out of Mary the Virgin.³

Wherever this Christological context of the Virgin Birth has been forgotten or ignored, grave misunderstandings or

2. *Ibid.*, X-XI.

3. *Die Lehre vom Wort Gottes*, I, 2, p 134.

even worse, serious heresies have been the inevitable result. Asked for the reason of such developments Barth points to "the devastating influx of natural theology" into Christian thinking without which the decay of Church dogma would not have been possible in the Christian churches of our day. However, this pernicious development was abetted by certain tendencies already apparent among some of the ancient Church Fathers, tendencies which were then continued by the medieval scholastics and in post-Reformation orthodoxy. The shift of the center of gravity in the realm of Christian doctrine in ancient Christological thinking induced later Catholicism to effect strange accretions to Christian dogma, particularly in the realm of Mariolatry. Protestantism, in turn, since Schleiermacher and A. Ritschl, despite their serious attempt at a recovery of a Christocentric theology, brought about a further 'decentralization' due to natural theology, particularly in the form of general epistemology and moral philosophy.

Over against all rationalizing tendencies in modern theology Barth strongly emphasizes the wonder, the miracle, and the mystery of Christmas, that is, the truth that Jesus Christ was born of the Holy Ghost and of Mary the Virgin. He is convinced that the entire New Testament witness and message, in an absolute and definitive sense, derive from this mystery. This mystery of the birth and being of our Lord cannot be derived from human speculation or reasoning. It is not at all the result of man's own discovery. If it is to be known at all, our darkened minds need to be illumined by the light of God's revelation. If we in faith expose ourselves to this mystery of God's gracious self-disclosure and gladly confess that God in His love is meeting us in redemptive love and power in the mystery of Christmas, we shall know it and only thus shall we appreciate its wonder and blessing. The fact of Christ's Virgin Birth, Barth insists, is part and parcel of the mystery of the Incarnation whose climax is to be found in Christ's death on behalf of us sinners and in his glorious resurrection.

The Scriptural Foundation of the Virgin Birth

Barth points to Matthew 1:18-25, together with its reference to the sign of Immanuel in Isaiah 7:14, and Luke 1:26-38 (particularly 34-35), as the foundation in Holy Scripture for the account and subsequent dogmatic formulation of the doctrine of the Virgin Birth. He readily admits the paucity of scriptural references for a fact that attained the dignity of Christian dogma. At first glance Barth avows that "the scope and form of its motivation in the scriptural statements of Holy Scripture is not as strong and not as clear as one might wish it to be for a dogma that may be called such in the strictest meaning of the term."⁴

Moreover, Barth calls it 'unfair and fanatical' that a Catholic theologian like B. Bartmann lodges "the only and ever effective reason for rejecting the Virgin Birth in the rationalistic dogma regarding the impossibility of miracle."⁵ Men like F. Kattenbusch, Barth points out, found nothing scandalous to their reason in the idea of a miraculous generation of the idea of a nature miracle, yet felt constrained to reject the doctrine. From a biblical point of view, this doctrine is but thinly and, in the main passages, even doubtfully attested nor is the reportage devoid of objective contradictions. Nevertheless, Barth holds that objections from this side are by no means insurmountable. In fact, it may go back to a deep-set basic flaw in a man's theological thinking if he supposes to be scandalized at this point. Yet, fear of miracle is not sufficient to explain such flaws in theological thought and belief.

Exegetically it is a fact that neither in Mark's and John's gospels nor in Paul's letters and the Catholic Epistles is the Virgin Birth expressly stated. Even Matthew and Luke, after concluding the infancy narratives, never explicitly refer to it in the remainder of their narrative. The message of Acts contains no reference to the Virgin Birth. All this Barth sees as clearly as his critics. But, he asks, was every

4. *Ibid.*, p. 190.

5. *Ibid.*

item in the life of Jesus as fitted as were his suffering and resurrection to the part of the oral and written tradition and proclamation? May it not be meaningful that the infancy stories in the Synoptics expressly mention the Virgin Birth because of their specific interest in the question: who is this Jesus of Nazareth? For understandable reasons neither Mark nor John nor Paul was particularly concerned about the earthly-human antecedents of the Master. Again, who would exclude the possibility that these infancy narratives of Matthew 1 and Luke 1 formed, as a matter of course, the well known and indubitable presuppositions of all the New Testament witnesses? Moreover, the continuous mention of Mary, though often in a peculiar manner, and the continuous disregard of Joseph in the evangelical records may at any rate, Barth argues, suggest the presence of an early tradition at this point.

Barth also sees the problematic of the genealogies of Jesus as reported in Matthew and Luke. These genealogies do not point to Mary, but to Joseph, and hence, if Joseph is not the father of Jesus, they do not at all prove what they intend to prove, namely, the Davidic descent of Jesus which, according to Romans 1:3, 2 Timothy 2:8 is important to Paul, and, according to Matthew 12:23; 21:9 equally important to the Synoptics. But referring to the researches of K. L. Schmidt and Adolf Schlatter, Barth assures us that the synoptic writers, following Old Testament precedents, conceive of descent differently than we moderns do. Nor need the decisive word *egennesen* be necessarily interpreted biologically but rather non-biologically.

Some exegetes, Barth continues in this context, have asked whether or not Luke's record might be simplified in Luke 1:34 and 3:23, thus removing serious obstacles to the traditional view of the Virgin Birth. Though he does not mention him by name, Barth is very likely thinking here of W. Bousset's *Kyrios Christos* where this procedure has been suggested. But Barth doubts the wisdom of this procedure. In the ultimate analysis, the decision regarding the necessity of this dogma cannot be effected in terms of literary criti-

cism of the sources. That there is a biblical witness to the fact of the Virgin Birth no one can seriously deny. The age and value of sources as such did not finally determine the introduction of the account of the Virgin Birth into the texts of the gospels and through them into the creeds of the Church. There must have been inner and objective reasons of significance that induced the gospel writers to relate this fact to the person of Jesus Christ.

Positively speaking, Barth affirms that the Virgin Birth attests the mystery of God's revelation in Christ. "Hier handelt Gott allein durch Gott," that is, here God alone is at work in his own sovereignty of creative love. Writes Barth:

The dogma of the Virgin Birth is therefore the confession of the boundless hiddenness of the *vere Deus vere homo* (true God and true man) and of the boundless wonderment, reverence and gratitude that this confession demands of us. It eliminates any possible attempt to understand the *vere Deus vere homo* in a merely spiritualizing manner, that is, as a mere idea or a wilful interpretation as reflected in docetic or ebionitic Christology. It permits only the *spiritual* understanding of the *vere Deus vere homo*, that is, that understanding in which God's work is seen in God's own light.⁶

Barth takes issue with Adolf von Harnack who in his *History of Dogma* tried to interpret the Matthean and Lukan accounts of the Virgin Birth as a postulate based on Isaiah 7:14. The Basel theologian rightly challenges this explanation by pointing out that traditional Judaism did not interpret this passage messianically. Citing Strack-Billerbeck, Barth argues that Jewry did not expect the promised Messiah to be supernaturally born. Hence Matthew 1:18 signifies something absolutely new in Jewish thought. Nor will it do to tie the Virgin Birth in with Buddhist, Egyptian, Greek or other myths. The New Testament accounts point in an altogether different direction. Karl Holl in his *Urchristentum und Religionsgeschichte* has, I

6. *Ibid.*, 194.

think, decisively refuted the contention of the religio-historical school (Bousset, Heitmüller, Troeltsch, Wrede, *et al.*) that the essential truths of the New Testament faith are derived from such myths.

Barth also objects to Emil Brunner's interpretation of the Virgin Birth as a 'biological miracle' which tried to satisfy 'biological curiosity', that is, to answer the *How* of the Incarnation, whereas genuine Christian faith ought to be satisfied with the *That* of God's gracious dealings with men. Barth strenuously asserts that neither in the New Testament nor in the Apostles' Creed does the doctrine of the Virgin Birth suggest a biological 'explanation'. To be sure, the biological realm is definitely intimated, but as a sign, a *signum* of the unspeakable and incomprehensible fact of God's revelation, of the *vere Deus vere homo*. Barth realizes full well that the biblical writers distinguish between sign and substance, form and matter, but they never separate them as liberal theologians tend to do. Barth asks Brunner why he stumbles over this sign of the Virgin Birth and not also over that of the Empty Tomb in the Easter story.

Parenthetically speaking, at this juncture one must register deep misgivings with regard to Nels Ferre's treatment of the matter of the Virgin Birth. While Clarence T. Craig, the late New Testament scholar of Oberlin and Yale, considers the old Jewish charge of Jesus having been the illegitimate son of a soldier, to be "a vicious claim, a slander to be dismissed at once," the Vanderbilt scholar tries to revive this hoary tale in one of his latest books. That so distinguished a scholar as Nels Ferre should engage in such fanciful and unworthy speculation on a theory which the notorious and infamous Alfred Rosenberg peddled in Nazi Germany is surely to be regretted.

Barth's Conclusions

Does Barth hold that his refutation of theories denying the Virgin Birth necessarily proves the necessity of this doctrine? By no means! All he has attempted to do is to show that the contents of this dogma, despite the paucity

of the accounts of the New Testament, correspond to the biblical witness. This doctrine relates in a particular manner to the mystery of the person of Jesus Christ. It designates this mystery through a miraculous event that is analogous to it. Barth has merely endeavoured to show that to the careful student of the scriptural record the necessity of this manner of Christ's birth *may* become plausible. But what matters most is that we have an ear to the mystery of revelation which speaks through this sign. That this may happen no theological explanation, however penetrating, may bring about.⁷

After this elucidation of the problem Barth proceeds to explain the dogma in detail. We can here only summarize the basic insights and conclusions that he advances. They are:

1. The *Natus ex Maria virgine* unmistakably designates the sovereignty of the divine activity through a most concrete negation.⁸

Wherein lies this negation? Barth answers:

'Born of the Virgin Mary' means at any rate: born as no other man was ever born, a birth which cannot be explained biologically any more clearly than one can explain the resurrection of a dead man, namely, born not by virtue of male generation, but exclusively on the basis of a woman's conception. The first, objectively more important clause (of the Credo): *conceptus de Spirito sancto*, which is interpreted by the second (*Natus ex Maria virgine*), designates then the same sovereignty of God in the becoming of the human existence of His Word: it declares that the free will of God is the meaning and solution of that riddle.⁹

Yet, in all this a human reality is also indicated. Otherwise we could not possibly speak of this mystery, the mystery of Christmas, nor of the sovereignty of God which proves his reality in that God actually and really enters into our human reality. The *natus ex Maria virgine* tells

7. *Ibid.*, 201-2.

8. *Ibid.*, p. 202.

9. *Ibid.*

us that the person of Jesus Christ is truly the son of a real mother. This son is born of the body, the flesh and blood of his mother. In this complete sense Jesus surely is man. Yet "in this complete sense he is indeed also different from the sons of other mothers. But the otherness which is here at stake is so great, so basic and comprehensive that it does not interfere with the completeness and truth of his humanity."¹⁰

Positively, Barth continues, *the natus ex Maria*, implies that in the birth of Jesus we are confronted with the birth of a genuine man. But the sign points to the matter, the unspeakable mystery: The Word became flesh. That this happened, that and nothing else is the act of the divine sovereignty which we call the mystery of Christmas. Only thus, as this really took place, that is, God becoming incarnate, is it the mystery of God's revelation to us and our reconciliation with God.¹¹ Man, who is not at all marvelous in himself as a sinful creature, is the object of the miracle of the divine sovereignty.

2. The *ex virgine* also designates a limitation of man.

In the event of the Virgin Birth something happens to man, that is, man as such is confronted by a baffling reality. Though the angelic message on Bethlehem's hills comes to the shepherds as a message of joy, it strikes the recipients with terror and awe. The same is true with regard to Mary and Joseph. To the latter particularly the scandalous element of the promise of a son to Mary must be removed by an angelic visitant who appears to Joseph in a dream. Writes Barth:

It is apparent that the *natus ex virgine*, according to the texts, is not only in the biological sense counter to nature, but we are here confronted by a real *Widerfahrnis* which man as such experiences. As man receives grace he is not merely presented as a spectator with some unusual event at which to marvel, but this event contradicts and resists him. A decision is wrought out above him — and here the

10. *Ibid.*, pp. 202-3.

11. *Ibid.*, p. 203.

concept of the "miracle of nature" receives its biblical fulness—a decision which he cannot accept without pain and the feeling of terror, nor without humiliation, which he can only approve and accept in faith and in no other way. Certainly, in the judgment under which man is placed, grace is hidden, of grace the texts desire to speak and only of it. That is made quite explicit and clear in the continuation of Luke's report in verses 39-56. That, too, is evident in the Creed with the *conceptus de Spiritu* which precedes the *natus ex Maria virgine*. But God's grace comes only through the narrow gate and the narrow path of judgment. From this vantage point it must at any rate be understood in the *ex virgine*.¹²

Contrary to Roman Catholic interpretations which postulate a special worthiness in Mary due to the absence in her of original sin, Barth sees in the fact of the Virgin Birth of our Lord a devastating judgment about man as such. The manner of the birth of our Lord declares that sinful human nature has no capacity for being or becoming the realm of divine revelation, unless God by his creative power makes possible such capacity. Man, being a sinful creature, though he never ceases to be God's creature, has irrevocably lost the possibility to be or become, in his own strength, the channel of divine revelation.

But God, too, is Lord over his sinful creatures and he is free to call men into his service, to cover their sin, to grace them with his forgiveness as he did in the case of Mary.

Human virginity is no more an *Anknüpfungspunkt* or point of contact for God's dealing with man than any other human virtue. For even Mary's virginity stands under God's judgment. Barth would agree with Martin Luther who said in substance that when Mary was told by the angel of the birth of a son, she neither boasted of her virginity nor of her humility, but solely of the mercy of the Lord and his unmerited grace. That Mary is *chosen* to be the hand-maiden of the Lord and that she gives birth to a son whose name is Immanuel constitutes in Barth's thinking a new be-

12. *Ibid.*, p. 205.

ginning, "*ein Durchbruch und Neuanfang*." But while this is so, Barth insists, the *ex virgine*, though suggesting this new beginning, is not to be understood as its *condition*. God might have indeed chosen some other manner in order to reveal the Son of his love. But since God has willed his Son to be implanted within the human pale through this form, that is, the Virgin Birth, we accept it by faith.¹³

3. The *ex virgine* affirms that Jesus has no father in the usual, i.e., human understanding of that term.

The Virgin Birth declares a birth to have taken place without a previous union of man and wife. Barth holds that the absence of the sexual act in the conception and birth of Christ must not be interpreted as implying the inherent evil of sex. Man is not a sinner because of his having a sexual nature, but because since the fall he lives as a sinner. Being a sinner, that is, existentially and fundamentally, man's sexual life is involved in disobedience and sin. However, it is to be noted that in the exclusion of sinful sexuality as the origin of the human existence of our Lord by means of the Virgin the accent falls ultimately not on man's limitation, but on God who limits and judges man, excluding the interplay of sexuality. It is God who in his freedom, mercy and omnipotence becomes man and as such bestows through the mystery of revelation his grace and his love. Man's *eros* is a powerful and even cosmic power. But here in the birth of Jesus the divine *Agape* is at work, excluding the male creature in its creative, achieving capacity, its history-making power, and instead choosing the female creature in its suffering, receptive mood. Barth even intimates that if women anywhere are inclined to seek a justification and rehabilitation over against the preeminence that men have had in world history, they had better look to this sign of the virgin-born Saviour of the world! But lest women be over eager in claiming such rehabilitation, Barth reminds them of Ephesians 2:3 according to which all human beings, both men and women, are by nature children of wrath.¹⁴

13. *Ibid.*, p. 207.

14. *Ibid.*, p. 212.

Man is that which he does by being disobedient to God. The fall is the fall of the whole man. There is no plane where God and man might meet than by virtue of the mystery of the divine mercy. But it betrays the deep decline of neo-Protestant dogmatics when R. Seeberg while discussing the question of the element of truth of the *natus ex virgine* arrives at this conclusion: It was the Mother and not the father of Jesus "who had a feeling and intimation of the Holy that was given her with this child."¹⁵

Barth, therefore, allows no gateway to be erected that might lead to any Catholic form of Mariolatry. He cites with approval Adolf Schlatter's designation of Mary as '*a dienende Nebenfigur*,' that is, a 'ministering auxiliary figure' in the unfolding drama of the Incarnation. As such Mary is an indispensable part of the biblical message of redemption. But every word with which her person is made the object of special attention or that assigns to her an even relatively independent role is in Barth's own words "an attack on the miracle of revelation."¹⁶ And why is this so? Because giving Mary an independent status or even the role of a co-redeemer is utterly contrary to the explicit teachings of the New Testament. One can speak of Mary only in the strict Christological context and interest, never in her own interest.

We commend to the reader Barth's adamant stand against any and every form of Catholic Mariolatry. In terms of the *analogia entis* doctrine, which Barth considers to be the very invention of Antichrist,¹⁷ the Roman Catholic Church holds the Mariological dogma to be the critical-central dogma of its faith. And this dogma explains all its other heresies.

4. The *conceptus de Spiritu sancto* describes and designates the ground and contents of the miracle of Christ's birth.

Where in Holy Writ the Holy Spirit is spoken of, Barth rightly argues, there at any rate God is meant, God in the

15. *Ibid.*, p. 213.

16. *Ibid.*, p. 154.

17. *Op. cit.*, I, 1, p. VIII.

strictest meaning of the word: Lord of lords, the Lord who is Lord through no other virtue and power but his own. That excludes all parallels that might be construed between this conception through the Holy Ghost and pagan mythologies and other miraculously born children. Nor may one interpret the Virgin Birth in terms of the speculations of a philosophy of nature. Likewise it is invalid to speak in terms of the natural possibility of parthenogenesis. Incidentally, Schlatter calls it childish to think of parthenogenesis in this connection.¹⁸ Well has Barth written:

The Holy Spirit is God Himself in his freedom, confirmed in his revelation in which he can be present to the creature, yea personally indwelling it and thus to effect its encounter with Himself in his Word. Through the Holy Spirit and only through the Holy Spirit can man live for God, be ready and free for God's work in man, believe in God, and become a recipient of his revelation, be an object of divine reconciliation The possibility of human nature to be taken into the unity with the Son of God is the Holy Spirit.¹⁹

Completely excluded from the conception of Jesus by the Holy Ghost is the idea of a bethrothal between the Holy Spirit and Mary, the mother of Jesus. The *conceptus de Spiritu sancto* does not say, Barth avows, that Jesus Christ, according to his human existence is the son of the Holy Ghost. "It rather says as emphatically as possible (and that is the miracle this idea expresses) that Jesus Christ in his human existence has had no father. In other words, the Holy Spirit is not the *causa materialis*, but rather the *causa efficiens* in the conception of Jesus in the womb of Mary."²⁰

God's creative omnipotence, incomprehensible to our finite minds, is at work in the Virgin Birth of our Lord. God, sovereign and free, in an inconceivable deed of his reconciling love, in which he justifies our sinful humanity and in which he hallows it despite its unrighteousness to become the

18. *Das christliche Dogma*, pp. 332-3.

19. *Op cit.*, I, 2, p. 217.

20. *Ibid.*, pp. 218-9.

temple of his Word, makes all this possible. To quote Barth once more:

The mystery does not rest on the miracle. But the miracle rests upon the mystery and the miracle attests the mystery, the mystery is attested by the miracle.²¹

and again:

The man Jesus of Nazareth is not the true Son of God because he is conceived of the Holy Ghost and born of the Virgin, but because He is the true Son of God and because this is an incomprehensible mystery which as such is to be acknowledged, therefore He is conceived of the Holy Ghost and born of the Virgin. And being thus conceived and born, He is to be recognized as He who He is and in the mystery in which He is, and thus He is also to be named.²²

21. *Ibid.*, p. 219.

22. *Ibid.*

BAPTISM IN THE DEAD SEA MANUAL OF DISCIPLINE

BY J. R. MANTEY

Scholars are just beginning to explore the significant values of the Dead Sea Scrolls. Those found in the cave in Palestine northwest of the Dead Sea in 1947 were not translated into English and were not available until recently. And only a few months ago the announcement was made of another discovery of scrolls, seventy in number, and several are fragmentary copies of Old Testament books, whereas in the 1947 discovery only one Old Testament book was found, a copy of Isaiah. The prevailing opinion is that all these scrolls were stored away in caves in the first century B.C., but no one knows when the scrolls were copied from Old Testament books. For that reason they are of tremendous value as witnesses of a text prevalent over 2,000 years ago.

In both discoveries most of the manuscripts found were not extant in our generation and so are totally different and new to us; and they are sectarian in nature, writings apparently for the Essenes or "Sons of the New Covenant." Among them are the *Habakkuk Commentary*, the *Lamech Apocalypse*, the *Thanksgiving Psalms*, *The War of the Sons of Light with the Sons of Darkness* and *The Sectarian Manual of Discipline*, which is abbreviated DSD. These throw considerable light on the Jewish customs and history of the period and also furnish a parallel for several statements in the New Testament. However in this article we are focusing our attention exclusively on what is said about baptism in the DSD and its relation to similar references in the New Testament.

The Essenes or "New Covenanters" did not participate in the rituals and ceremonies performed in Jerusalem. External rites were considered by them to be without value in spiritual development. Philo said that they served God "not by sacrificing animals but by seeking to order their thoughts in accord with holiness" (*Quod omn. prob. lib.*, S75). And Josephus (*Wars* II.8) stated that they subjected themselves

to a more severe discipline than did either the Sadducees or the Pharisees and that they exceeded all others in virtue. Or, in other words, their emphasis was on real spiritual progress, on genuine righteousness, growth of the inner life, and was non-ceremonial and non-sacramental. Josephus (*Wars* II.8.7) has also stated that would-be Essenes were carefully observed and kept on probation one year to ascertain the genuineness of their repentance and their progress in doing God's will before they were "made partakers of the waters of purification," which we believe meant baptism.

The DSD has specified many characteristics of holy living requisite for all who sought membership with the Essenes. They had to pledge themselves to be willing to repent from all sin and "to keep from all evil, to practice truth, justice and right . . . and not to take a single step outside the works of God." They were also required to make an open confession to this effect before the members of the organization. "All those who enter into the rule of the community shall pass into the covenant in the presence of God (pledging) to act according to all that He has commanded them and not to depart far from Him through terror however great . . . though they be tempted by the whole empire of the Devil himself . . . Let him enter into the Covenant of God in the presence of all those who have bound themselves to it . . . with all his heart and with all his soul."

Whether this public confession of faith and loyalty was at the beginning or end of the year of probation and whether it was followed by baptism, or the rite of bodily purification, we are not informed. But our surmise is that it was at the end of the year of probation. The first confession of intent may have been made before a small number of the community.

At any rate the DSD does state that only the Spirit of God could cleanse one's soul and that "perverse men who walk in the way of wickedness . . . are not reckoned in His covenant" and that "they may not enter into water to touch the purity of holy men, for they will not be cleansed unless they have turned from their wickedness." And the manu-

script goes on further to state that "he cannot purify himself by atonement, nor cleanse himself with water for impurity, nor sanctify himself with seas or rivers, nor cleanse himself with any water for washing." (Brownlee, *The Dead Sea Manual of Discipline*, iii, 4-5; v, 13). Or, in other words, one's soul was supposed to have been cleansed by God before his body was cleansed by baptism. Thus baptism was not considered a sacrament but rather a symbol of a previous soul commitment to God, who alone could grant forgiveness of sins.

In the New Testament we find a kindred emphasis upon the necessity of genuine repentance from sins, and upon having the fountains of one's heart and motives pure and noble. And we have numerous statements that external religious rites are without value as a substitute for inward cleansing and righteousness. The Pharisees are condemned in scorching sentences for their dependence upon external rites and practices and for their lack of inward righteousness.

The gospels of Mark (1:4-8), Matthew (3:1-12), and Luke (3:1-20) depict John the Baptist giving specific details as to what he demanded of his hearers before baptism was administered. When the masses, or people as a whole, asked him, "What shall we do?" he said, "He who has two suits of underwear let him share with the one not having any; and the one who has food let him do likewise." And when the tax collectors, who worked for the Roman government, came for baptism and asked, "Teacher what should we do?" he replied, "Stop collecting any more than is prescribed for you." And when soldiers asked, "What ought we to do?" he responded, "Never extort money from anyone, never make a false accusation, and always be satisfied with your wages." So drastic and severe was John in denouncing sin that he even dared to say, "You spawn of vipers, who warned you to flee from the coming wrath? Produce fruit that is evidence of repentance and don't begin to say, We have Abraham as our father; for I say to you that God is able to raise up children for Abraham from these stones."

Carl Kraeling, who is president of the American Schools of Oriental Research and also director of the Oriental Institute of the University of Chicago, in his recent book entitled *John the Baptist* has expressed some pertinent and significant ideas, as to the character and function of John's baptism. It is his belief that it was immersion in water. "Immersion being the most radical form of ablutionary procedure, the chances are that such a new rite created in this setting would involve a full bath and thus be the type of baptism John chose" (p. 113). He further affirms that Judaism never produced a rite which was efficacious of and by itself, hence a sacrament, and that it is doubtful whether John would have departed from the Jewish point of view in this particular. Baptism in his estimation, was an act of self-humiliation before God, a voluntary expression of true repentance which resulted in divine forgiveness. If John's baptism then was an act expressive of genuine repentance "it could mediate forgiveness without conferring it. It could mediate forgiveness without being a sacrament" (p. 121). Thus baptism was the seal and sign of real repentance and of self-surrender to God.

If Dr. Kraeling has rightly interpreted the significance of baptism, we need then in Matthew 3:11 to accept such translations of John's statement as are found in Cooke's revision of Weymouth, or those, occurring in Goodspeed's and William's translations, which in substance translate it, "I indeed baptize you in water as an expression of repentance." They imply by their translations that the Greek preposition *eis* which precedes *metanoian*, or repentance here, is causal in effect. A series of articles in the quarterly, the *Journal of Biblical Literature*, during 1951 and 1952, deal with this question pro and con (Mantey versus Marcus).

Also confirmatory of Dr. Kraeling's viewpoint, is the expression "baptism of repentance," which occurs four times in the New Testament (Mark 1:4; Luke 3:3; Acts 13:24 and 19:4). Greek grammarians interpret the genitive construction here as being descriptive. Consequently the full force of the expression signifies a baptism symbolic or expressive of

repentance. Or, in other words, Christian baptism originally and in Apostolic days was always to be preceded by thorough-going repentance. Prof. F. F. Bruce of England in *Acts of the Apostles* (1951), which is the most recent critical commentary on that book, says, "Baptism as an outward sign of repentance and remission of sins was no new thing in Judaism, and the command would occasion no undue surprise . . . Baptism was the outward and visible sign of inward and spiritual cleansing" (pp. 97, 403).

Josephus, a first century Jewish historian, has stated very clearly (in *Antig.*, XVIII.5.2) that John did require repentance before baptism, and also that baptism was not administered "in order to put away sins," but that it was "for the purification of the body, assuming that the soul was thoroughly *purified beforehand*." According to him converts under the ministry of John the Baptist and neophyte Essenes were both carefully screened before being allowed to participate in the public rite of baptism or "purification of the body."

The publication of a translation of the *Manual of Discipline* occurred apparently after Dr. Kraeling had written his book. Otherwise he could have quoted from it to substantiate his position. It apparently antedates both the New Testament and the writings of Josephus. And it confirms Josephus' statement that each neophyte had to pledge himself to do God's full will and to demonstrate progress in doing so before participating in the public rite of bodily purification or baptism.

The Pharisaic emphasis on public and ceremonial rites was not shared by Christians of the first century, but it began to be accepted with reference to baptism in the second century when some leaders were declaring that it was necessary to salvation. In the light of the repeated and unified New Testament teachings on the necessity and importance of inward righteousness is it not likely that the Essene rather than the Pharisaic emphasis is nearer to the spirit and practice of the early Christians? But baptism was nevertheless considered very important since Christ had

commanded it and since it constituted the approved way of publicly confessing one's faith in and loyalty to Christ and as an initiatory rite to church membership (Acts 2:38).

Acts 22:16 needs to be translated "Arise, be baptized and have your sins washed away *by calling on his name.*" The Greek participle for calling is instrumental in usage here. It is also aorist, which suggests that the "calling" preceded the washing away. And Paul for three days prior to his baptism had been praying (Acts 9:11).

THE MINISTER AND THE SUPREME COURT RULING

BY GUY H. RANSON

When such a topic as the above is announced a number of ministers are inclined to say, "That's politics and it doesn't concern me." Perhaps we should focus the issue at the outset by asking and answering the question, "Why should we consider the problem of the Southern Baptist minister and the Supreme Court ruling that segregation in the public schools is unconstitutional?" There are two primary reasons why this question is of great importance to us. The first reason is that this ruling is the most important one in race relations to be handed down by our highest court since the Dred Scott case of 1857 and it will affect the social life of the South more profoundly than any legal decision since the freeing of the slaves. Whatever affects the social relationships of our people affects us because our ministry is to be carried out within the social context of the South. The second reason is that almost all of the problems raised by this ruling have moral bases. There are far-reaching implications in this decision and it will affect every area of our lives, but the economic, physical, educational, religious, and other problems will all rest upon, and be determined by, the Christian ethical principles of the relationships of persons. Let us consider these in reverse order.

Christian Principles of Race Relations

It is important that the minister interpret to his people, but first to himself, the Christian moral principles of race relations. It is in this area that we must have some clear instruction for the people of the South, and the minister is best equipped to do this. Whether we desire it or not, it is a matter of simple fact that the ministers are given the role of instruction in public morality. We must seize and not shirk our responsibility in this situation in which we now exist. This is a splendid opportunity for us to teach Christian principles to the masses of people as well as to our own people.

Do we have any instruction from Jesus on the matter of race? The matter of race relations was one part of a complex problem in Jesus' day just as it is in our time. Jesus did not give an extended systematic discourse on the problem, but he dealt with it often in both general and specific terms and we have no real difficulty in understanding his mind on the subject. We know, of course, that he made no qualifications excepting certain races when he taught us to love one another as God loves us. We know, also, that love, *agape*, is neither a sentiment nor a natural human benevolence but the grace of God acting in and through us and issuing in action that relates us to our fellow men. Any pretense of concern for a subject race which does not include the desire that the members of that race shall receive justice and the actual attempt to secure justice for them is not *agape*. As God loves all of us and brings us to a right relationship with himself so we are to be related to one another in love. Jesus lived in a world that was divided because of pride of race, nation, religion and class. He valued all of these but gave the sternest warnings against feelings of pride regarding them. Even the greatest of the Greeks, Plato and Aristotle, were filled with race pride and they argued for superiority of the Greeks on the basis of natural superiority by reason of race. It is well for us to note that arguments for racial superiority in this country are akin to the reasons of the Greeks and not the teachings of Jesus. Of course, we find scriptural evidence to support our conclusions.

Not only does Jesus give us this general principle but he gives us some very pointed and specific teachings about race. He lived among the people who were most proud and exclusive. He told them that God had not intended for them to be exclusive and to count themselves better than others. Their blessings had become the occasion for them to be contemptuous of others and to think of themselves as specially blessed. In the parable of the lord of the vineyard and the unjust husbandmen Jesus teaches clearly that such exclusiveness leads to the group's excluding itself from the King-

dom of God. It is quite significant, I think, that this is one of only three parables recorded by all three synoptic Gospels (Matt. 21:23-22:14; Mark 11:27-12:12; Luke 20:1-19). We should understand this parable to be directed against our pride and exclusiveness and realize that the favored position that has been given to the white man is based not upon inherent qualities that belong to him as such but is based upon God's grace.

Have you ever noticed in the Gospels that Jesus often made a point of bringing up race? Furthermore, wherever race is mentioned it is usually to show the good qualities of a despised race. It was on the occasion of some Greeks asking to see Jesus that he gave the teaching that by being lifted upon the cross that he would draw all men unto Himself (John 12:20-36). Perhaps these were Jews living among the Greeks, but even if this is the case the point is still made that the sacrifice of Christ is the power and method by which men are reconciled to God and to one another. Jesus sacrificed not things but himself; he sacrificed his own will to the will of the Father. As all fell in Adam by the assertion of self-will so all are restored in Christ by the sacrifice of self-will. When self is sacrificed there is equality of all men before God.

When Jesus first preached in Nazareth (Luke 4:16-30) he evoked the hostility of his neighbors. They would have been proud of him had he fallen into their own pattern of thinking. But he was a prophet. He interpreted Isaiah 58:6; 61:1-2 as saying that God has always offered release to the captives, sight to the blind, and liberty for the bruised. He gave instances of this in the widow of Sidon and Naaman the leper. The Jews were angered not because they thought he claimed to be the Messiah but because he showed that non-Jews were at times more perceptive than they.

When Jesus told the parable of the good Samaritan (Luke 10:25-37) he deliberately brought up a controversial issue. Had he been trying to play-it-safe he could have answered the question "Who is my neighbor?" according to the religious opinion of the day. Jesus did not enter into

this question. What he told the lawyer is that when one raises the question about which people are to be loved and which not loved it indicates that he does not understand divine love. God loves his creatures irrespective of their location or race. Then Jesus used a Samaritan, a heretic and a half-breed, to illustrate that love is foreign to the profession of the Priest and Levite, the official servants of God and interpreters of his revelation. Their pride of race is given a severe blow, because one who lacks both the blood and its accompanying pride is the one who acts in accordance with God's own nature and is God's true child.

The Apostle Paul understood the Gospel to break down pride of race and to establish equality among men. He tells the Galatians (3:27-28) that there is "neither Jew nor Greek" among those "baptized unto Christ" because "all are one in Christ Jesus." Paul understands this to mean that Jews and Greeks are social equals, and therefore Cephas "stood condemned" for refusing to eat with the Greeks (Gal. 2:11-21). He tells the Ephesians (2:13-16) that the sacrifice of Christ has made Jew and Greek "both one, and has broken down the dividing wall of hostility . . . that he might create in himself one new man in place of two, so making peace, and might reconcile us both to God in one body through the cross . . ." He tells the Athenians (Acts 17:26-28) that God "made from one every nation of men . . . and 'In him we live and move and have our being' . . ." Here Paul shows the Christian basis of equality to be superior to that of the Stoics. He tells the Philippians (2:3-8) to have "this mind among yourselves, which you have in Christ Jesus, who . . . emptied himself, taking the form of a servant . . . being found in human form he humbled himself and became obedient unto death, even death on a cross." Paul says this means that they "Do nothing from selfishness or conceit, but in humility count others better than yourselves." He tells the Corinthians (1 Cor. 12) that all members of the body of Christ, the community of the reconciled, are members one of another, mutually dependent and helpful. Josiah Royce understands Paul in this figure of the body to make

explicit what was implicit in Jesus' new commandment to love one another. Tertullian tells us that the early Christian community, made up of different races and classes, manifested such love that the Roman society censored them for acting unnaturally. Indeed, this was an unnatural but very Christian way to act.

Our Christian insight should lead us to see that these teachings are universally applicable and relate directly to us in the present situation. The reason for racial segregation has been pride in ourselves and antipathy for Negroes. This attitude and its corresponding action are contrary to the mind of Christ and alienate us from Him. We preachers, teachers, and pastors must make our Baptist people aware of this truth and interest them in the spirit of Christ to love one another in both word and deed.

Application Respecting the Supreme Court Ruling

The Supreme Court ruled that segregation because of race in the public schools is unconstitutional according to the Fourteenth Amendment, adopted in 1868. The reading of Section 1 is:

All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

In following the text of the Supreme Court ruling, as printed in the *Louisville Courier Journal*, Section 1, page 10, of May 18, 1954 (text also carried in many daily papers of about this date), I find the court interpreting this Amendment and showing wherein segregation by reason of race in the public schools violates it. The court says that it was the express purpose of the Amendment to guarantee equality of the rights and privileges of citizenship to Negroes. The

first sentence is so worded that it is clear that Negroes are to be understood to be citizens on an equal level with other citizens. Following statements guarantee equal protection to all citizens in the enjoyment of life, liberty, and property, and equal protection of the laws.

The Court points out that application was not made immediately with regard to public schools because such schools were practically non-existent in the South in 1868. What education was to be had was provided privately and for white children only. When public schools were developed and Negroes desired equal educational opportunity, they were denied education with white children. The policy that came to be almost universally adopted in the South was that of "separate but equal" facilities. Seventeen southern and border states adopted this policy and either require or permit segregation in the public schools. The Court points out that the case referred to in this doctrine (*Plessy v. Ferguson*) did not come until 1896 and was related not to schools but to public transportation.

The Supreme Court goes on to point out that in recent cases in which state universities have been required to admit Negroes to certain courses of study that it was on the basis that equal facilities for study were not furnished in a state school for Negroes. However, in the four cases before the Court leading to the ruling ending segregation the question of equal facilities was not at issue. The question was directly on the point: "does segregation because of race as such end in inequality?" The Court has ruled that forced segregation means inequality of education, and thus unequal protection of the laws and unequal rights to life and liberty. It says that all of those who are segregated are "deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment."

The Supreme Court has at last ruled clearly that segregation because of race in the public schools is unconstitutional. This was the first time the question had been put clearly before the Court so that it could rule upon it. Previous cases touching upon the question had never been such

that the issue was squarely faced. The Court ruled, "We conclude that in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal."

A logical consequence of the ruling should be pointed out. This is that all kinds of segregation of Negroes supported by state laws in southern states will eventually be declared unconstitutional. Equal protection will not end with the schools, as it did not begin there. We have already had rulings against denying the right to vote to Negroes, against segregation on interstate transportation, and on segregation of housing. Soon all other legal sanctions for segregation will be declared to be unconstitutional.

How is the minister to interpret the Christian principles in relation to this ruling? This is the big question for us. We need to do several things without delay. The first is to explain to people the Christian principles, as sketched above. The second is to explain to the people the ruling and its implications, as also sketched above. The third thing is to explain the Christian response to a just law. Paul tells us that we should obey the authority of the State not only because of the power of the State but for conscience sake (Romans 13:1-7). After all, desegregation is now the law and we shall be revolutionaries to resist the law. Civil disobedience is of course permissible at times, but not when the law is just. We ought to obey this law as upholding the Christian position. Of course the Supreme Court does not make right and wrong; this belongs to God alone. But the Court has put into the civil law what has been in God's law from the beginning.

A fourth thing that we need to do is to make the people aware of some of the schemes that are being proposed, or some that likely will be tried, and what our relationship to them should be. Many people have the idea that they can send their children to private schools. However, there are several reasons why not many students can be kept in segregated schools in this way. The private schools have capacity or near-capacity enrollment now and simply can-

not take many more pupils. The private schools likely will follow the public schools in becoming desegregated, if they are not already. Perhaps a few private schools will be established especially for purposes of segregation, but the problem here will be very great. We should warn our people against such an attempt as this to escape. Perhaps a word on another situation that is only loosely connected will not be out of place. We must realize that the longer we preserve segregation in our Baptist schools and colleges the more scorn we will store up for ourselves. We should end segregation here without delay.

Before the Supreme Court gave its decision two states had made plans to abolish public education and divert all funds into private schools in the event segregation should be abolished. However, it is now quite apparent that this was more of a threat than a promise. The reasons against such a thing as this are too numerous and too mighty for the people actually to allow it to be done. Suppose a state should attempt to turn over education to religious denominations and to subsidize the schools. Not many religious bodies would attempt education on a segregated basis in the direct attempt to escape the law of the land. If all education were by denominational groups there would be a great upsurge of religious prejudice unlike anything ever witnessed in this country. Of course the acceptance of money from the state would mean alliance of Church and State, which is alien to both the law and the spirit of this country. A state would have real difficulty in forming its own "private" groups to take over education. Public education is too much a part of, and too essential to, our American democracy, for the majority of the people of any state to see it permanently abolished.

A fifth thing that we need to do is refute certain fallacious ideas and remove special fears that have been planted in the minds and hearts of the people. Many people have been led to believe that there will be violence, bitterness, and bloodshed. No doubt there will be problems to be worked out, and some of these will be trying. Further, there

will be some lawless people who will agitate and provoke some violence. We must caution the people to be calm and exercise good judgment and Christian charity. The South is not made up primarily nor largely of lawless and uncharitable people. Those who say that we are bound to become violent insult the majority of us. Actually this idea has already been refuted. In the seminaries, training classes for nurses in hospitals, the Armed Services, and colleges in the South where Negroes have been accepted there has been integration in a calm and peaceful way.

One of the most common arguments against ending segregation is that it will lead to amalgamation of the races. No doubt this argument has been responsible for prolonging segregation. Actually it is one of the most common, but at the same time most glaring, of logical fallacies. It is an appeal to fear where none is present in order to forestall action and thus preserve the *status quo*. But there is no logical or necessary connection between desegregation and mixing of the races. There is widespread agreement with J. H. Oldham's statement on page 155 of *Christianity and the Race Problem*:

The impression that the development of the Negro race, its enlarging efficiency and intelligence, will in itself add to the frequency of intermarriage, or will itself increase the impulses of racial fusion, is, so far as we can now determine, totally unfounded.

He continues on the same page, "in the United States . . . the growth of a mixed population is due almost entirely to lack of restraint on the part of white men." He says that when Negroes are allowed equal opportunities and thereby gain in economic security and cultural achievements there will be greater self-esteem and respect on the part of Negroes and less tendency for them to marry or mate with white people. Of course we ought not only to point out that amalgamation is not likely, but that there would be nothing inherently wrong about it if it should happen. What greater manifestation of pride is there than the idea that

the world would be totally ruined if our own race did not continue as it is forever?

Another fallacious form of reasoning that is being used should be exposed. This is that the ruling was handed down for bad political purposes and that the men who reached the conclusion do not know and appreciate the effects in the South. Not all of the members of the Supreme Court are members of the same party. They were appointed by several different Presidents. They are appointed for life and cannot be removed for political reasons. Certainly there has not been a noticeable tendency on the part of members of the Court to use the position in order to attain to some political office. They seem to be content to do the job given to them by this nation. Furthermore, the members of the Court come from different states of the Union; some of them are from the South and all of them have had ample opportunities to become accustomed to segregation in Washington, D. C. and in the two states, Virginia and Maryland, which surround them for considerable distances. The Court postponed its decision for one year in order to relieve us of the shock and it is wisely postponing the time when integration must be complete.

The next decade is one in which we in the South shall have both our allegiance to Christ and our dedication to democracy tested. We will be called upon to spend an additional one billion dollars to build and equip enough schools to care for all the children of the South and bring them up to the present standard for white children. The burden will be great, but it is one which we have created for ourselves. Perhaps there will be some federal aid, and of course the economic level of both Negroes and whites is rising so that we shall bear one another's burden. I have no doubt but that we shall triumph if we Christians encourage people to remain calm and act in good sense and love.

Book Reviews

Peter, Disciple—Apostle—Martyr. By Oscar Cullmann. Translated by Floyd V. Filson. Philadelphia: The Westminster Press, 1953. 252 pages. \$4.50.

The English-speaking world is deeply indebted to Floyd V. Filson for his excellent translation which makes readily accessible this unique contribution to New Testament studies. Actually, the author himself insists that the book "belongs neither in the field of dogmatic theology nor in the literature of ecumenical debate nor even in the field of apologetics, but in that of the history of Primitive Christianity."

It is as a "contribution to the science of history" that the author devotes fully half his space to the historical question. The book itself falls logically in two divisions, The Historical Question and The Exegetical and Theological Question. Only after historical, exegetical and theological matters have been considered does Cullmann approach the doctrinal question of Matthew 16. This in itself is wise and lends direction to what might otherwise have been a valuable but pointless history. One of the most interesting sections of the book is the consideration of recent excavations in Rome. Though the author gives more credence to the discoveries than many Protestant scholars he does not accept the popular interpretation of the Papal announcement that the bones of Peter have been discovered beneath the Vatican. Instead he logically concludes that it is "not astonishing that bones are found in a plot containing graves."

Most attractive in Cullmann's style is his objectivity and independence. It is true that he finds more acceptable in the literary and archeological evidence than many Protestants but he seems utterly objective in his conclusions. There is no misunderstanding his statement that Peter's see was Jerusalem where he exercised a degree of authority at a very early period. Yet there follows the clear statement that Roman primacy claims are not limited to proof of Peter's stay in Rome. The author apparently is neither obedient to the Roman tradition nor to Protestant apologetics.

Further evidence of his independence is the author's acceptance as genuine of the passage in Matthew 16 relative to the founding of the church. He argues that it belongs to the period of the Passion rather than the earlier stage of the ministry, but he does accept it and the companion passage in Matthew 18 as genuine. He

then defends its presence in the Gospel on the basis of its Jewish rather than its Greek or Christian significance. The reviewer could wish that his exegetical section considered more carefully the tense of the Greek verse for "binding" and "loosing" but recognizes that the purpose of the book is other than exegetical.

Here is a book which offers a fair and well-balanced approach to the problems considered. It is worth reading. It is worth a place in the pastor's library.

J. Estill Jones

The Christian Hope and the Task of the Church. Source Book for the Second Assembly of the World Council of Churches. New York: Harper and Brothers, 1954. 403 pp. \$5.00.

By the time this review appears, the Second Assembly of the World Council of Churches, meeting in Evanston, Illinois, will be history. In some respects this volume, prepared as it was for use by those who planned to attend the sessions in August, 1954, will have served its purpose. In other ways, it will remain of permanent value, not only as an historical record, but as a sourcebook for future studies.

The book comprises the reports of six Preparatory Commissions plus that of the Advisory Commission on the Main Theme. The seven topics studied by these commissions cover practically the entire range of Christian life and thought. They are as follows:

Faith and Order—Our Oneness in Christ and our Disunity as Churches

Evangelism—The Mission of the Church to Those outside Her Life

Social Questions—The Responsible Society in a World Perspective

International Affairs—Christians in the Struggle for World Community

Intergroup Relations—The Church Amid Racial and Ethnic Tensions

The Laity—The Christian and His Vocation

The Main Theme—Christ, the Hope of the World.

Each commission was made up of some twenty or thirty carefully selected persons. Names of many outstanding theologians and other Christian leaders appear. Differences in point of view are common, yet a certain unity is achieved throughout. Questions for further study are interspersed with solid factual reports. None of the commissions claims finality for its insights.

No one should go to Evanston without first having read this book.

No one will be able fully to appreciate the findings and results of that historic Assembly, whatever they may be, without understanding the background as it is here given. Even those who do not belong to the World Council can ill afford to ignore this resume of the present task of Christians in the world as seen by representatives of the 161 denominations in 48 countries which constitute the membership of the Council.

H. C. Goerner

God and Nature. By G. F. Stout. Cambridge University Press, 1952. pp. liv & 339. \$7.00.

This book by a distinguished Cambridge philosopher and psychologist has been published posthumously. It constitutes in an expanded form much of the material delivered in the Gifford Lectures at Edinburgh in 1919 and 1921. It has, however, benefited by the long years of working over and incubation in Dr. Stout's mind. Here are the mature reflections which complete the work commenced in the first published volume of these lectures, *Mind and Matter*.

The epistemological issues were discussed in this first volume, and in the book under review, Dr. Stout passes to the consideration of the ultimate issues which any philosophical system must face. Here are set forth a series of arguments by which the learned author seeks to demonstrate his faith in God and his belief in immortality. He emerges as a dualist and a realist, howbeit his realism is idealistically grounded. His study of mind, and of the mind's awareness of itself and of other minds, is strangely contemporary, very similar to the thought of W. E. Hocking and reminiscent also of the thought of Martin Buber. This section is particularly valuable.

Dr. Stout believes that God, the universal Mind, is the creator of all finite minds, but not the creator of matter. He argues that finite and individual minds arise, when, and only when, a living body organized in a certain way comes into being, and this means that an appropriate presentation-continuism is differentiated out from "the universal presentation-continuism which constitutes the whole material world as it is in itself." This universal presentation-continuism, the material world, is not, however, responsible for the emergence of mind within it. Such emergence presupposes the agency of pre-existing mind and ultimately of universal and Eternal Mind. Eternal Mind is in absolute control of the material process and is unlimited by it, although matter is not created by it. Eternal Mind does moreover penetrate and determine "through and through the world of matter as it is in itself, investing

it with characters which are otherwise inexplicable." The ideas are here reminiscent of the Platonic theism with its pre-existent *chora*, except that the creator, in Dr. Stout's thought, suffers no limitations through matter but wholly determines its character and controls the specific bodily configurations within it.

We have no space to enter into details of the thought outlined in this book. It is a cosmological structure from which Christian theists can learn much, and it is the more valuable because of its analysis of mind. Here, as psychologist, Dr. Stout stands in the tradition of Professor James Ward. We commend this book to all serious students of Christian philosophy. Like W. E. Hocking's thought, it is itself not specifically Christian in structure, but it has insights and emphases which make it very relevant to any study of Christian theism.

E. C. Rust

Communicating the Gospel. The Lyman Beecher Lectures on Preaching, 1953. By Halford E. Luccock. New York: Harper & Brothers, 1954. 183 pages. \$2.50.

The nestor of the art of preaching in America, the eminent Professor Luccock of Yale University, shows himself in these lectures as the craftsman he always has been. The students who sat under his inspiring ministry since 1928 are indeed to be envied. This book, I am sure, will be read, marked and digested by generations of ministerial students to come. It tells us what a preacher ought not to be: a dispenser of glorified aspirin tablets or headache powder: a defender of the status quo in either church or state: the proclaimer of a tiresome little God: the backer of men's prejudices and sinful propensities: a mere spell-binder or peddler of utopian ideas and ideals: no sanctifier of democracy at any cost. Instead, the true herald of God must ring the bell of the good news of salvation. He ought to be a bridge builder, spanning the chasms between God and man, and man and man. As a follower of the virile Son of God he ought to be passionately in love with God, the Most High, and concerned ever for the most lowly, a man of a deathless hope amidst modern man's cynical pessimism and despair, trumpeting out the grand news of Christ's resurrection, the triumph of God's love over death and hell.

Luccock draws on all the arts and supremely on the Bible in order to drive home what he has to say. He is aware of his day and age (read chapter I—The Babel of Tongues and chapter III—To Serve the Present Age or chapter VI—Preaching during an Earthquake). He is an advocate of hard thinking, bold action, and passionate evangelism. Despite radio and T-V, the preacher

is still "the indispensable interpreter of the music of the Song of Moses and the Lamb" (p.28). Let him walk securely and confidently in "the valley of the shadow of a mechanized age." But may the preacher never forget that ultimately "the communication of the gospel is God's activity." (p.38). "Without the dogma of the redeeming God we are in the pulpit without a sermon which has any adequacy for life." (p.50).

Luccock while appreciative of Neo-Orthodoxy's recovery of Biblical theology and of the depth dimensions of our most holy faith, he warns them against neglecting the joyous notes of the Gospel in their emphasis on the awfulness of sin. Nor is their disparagement of reason wise, for Jesus did not disdain reason as such. An overwhelming gospel includes both: man's sin and guilt, and God's marvellous adequacy of redemption and forgiveness.

Our author endorses modern counseling as a great ally of the pulpit. More than any other method it brings us close to the manner in which Jesus taught (p.83). Writes Luccock:

We earnestly hope that the well-justified exhortation against direct counseling, as opposed to the greater effectiveness or nondirective counseling, will not be taken as all the Law and the Prophets on the subject. That can be followed too slavishly. Some preachers have become so reluctant to appear dogmatic, so hesitating to give direct advice, that they end up giving little or no help at all. The message becomes a sort of Delphic oracle, a holy noise issuing from a cave and hard to interpret. So they lose the affirmative quality of the gospel. If the taboo on all directive counseling had been in effect when the first Christian sermon was preached at Pentecost, when the people, deeply moved by Peter's sermon, asked, "Brethren, what shall we do?" he would have had to say, "Well, you'll have to figure that out for yourself." Peter did not know any better than to give some direct counseling, "Repent, and be baptized in the name of Jesus Christ." (p.83)

Luccock stresses the need of participation of the preacher in the anguish, woes and tensions of the man in the street if the preacher would communicate the gospel effectively. The best tribute this reviewer can pay to our author is this: every time I read one of his provocative books I feel like getting back into the pastorate and into the front-line of the Kingdom of God, that Kingdom that knows no frontiers, whose reality needs to be proclaimed and lived in our day as never before in the history of the race.

William A. Mueller

A History of Unitarianism: In Transylvania, England, and America. By Earl Morse Wilbur. Cambridge, Massachusetts: Harvard University Press, 1952. 518 pages. \$7.50.

In 1945 Harvard Press issued Professor Wilbur's *A History of Unitarianism: Socinianism and its Antecedents*, a magnificent work based on source-studies in some thirteen languages including Polish and Hungarian. The volume served to bring together the numerous strands of liberal thought from official and sectarian Christianity, and show how these gained organized expression and support in Socinianism. There were also valuable discussions of the thought of Servetus, of the Socini, the Racovian Catechism, etc., as these formed parts of a liberal movement which stressed: (1) freedom in thought; (2) reason in conduct; and (3) tolerance in judgment.

Now, this same story is picked up, as a second volume of a completed work, and told for Transylvania, England and America. One of the valuable characteristics of this volume is the way in which liberal tendencies, particularly in early American Christianity, are traced to their fulfilment in organized Unitarianism. From this point of view, Professor Wilbur's work makes a valuable contribution to modern and (especially for us) American Church History.

The liberal movement, which became Socinianism and Unitarianism, began by calling in question the authority of creeds which restricted the free use of reason in religion. The strongly Biblical emphasis, as over against creedal authority, of Socini was soon felt to be too iron-clad. Unitarians, following the lead of Martineau in England and of Emerson and Parker in the United States, came gradually to abandon Scripture as a basic source of religious truth. Acceptance of mutual tolerance has been the most difficult of their principles to achieve—they have had their factions and schisms. (cf. pp. 486f).

The author, now almost ninety years of age, writes with vigor and with religious sensitivity. He sees freedom, reason and tolerance not as the final goals to be aimed at in religion, but as conditions under which the true ends may best be attained. These ultimate ends are two, personal and social; the elevation of personal character, and the perfecting of the social organism. "Only if the Unitarian movement . . . goes on . . . in helping men to live worthily as children of God, and to make their institutions worthy of the Kingdom of Heaven, will its mission be accomplished."

The reviewer's conviction of the theological inadequacy of Unitarianism in no way detracts from his glowing appreciation of this fine history—nor indeed from the Christian-inspired moral earnestness of its best representatives. One may even wonder whether the devout agnosticism of some contemporary Unitarian

thinkers may not be more pleasing to God than the self-assertive bigotry of some of the guardians of fundamentalistic orthodoxy, or than the self-deifying institutionalism of modern Roman Catholicism.

This is one of the finest jobs done in this generation from the standpoint of solid church historiography. Any careful reader will gain numerous insights into the distinctive character and history of American Christianity—for it is only in America that this type of Christianity has had full opportunity to display its strength and weakness.

Theron D. Price

Origen: *Contra Celsum*. Translated with an Introduction and Notes by Henry Chadwick. Cambridge (England): At the University Press, 1953. 531 pages. \$11.50.

Here is a piece of work to excite the interest of any historical student. The *Contra Celsum* was written late in Origen's life, ca. A.D. 248. (Origen died three to six years later.) It was a belated reply by Origen, on request of a friend, to Celsus' *True Word* written ca. A.D. 177-80.

Chadwick sees in Celsus not an Epicurean, as repeatedly charged by Origen in the first four of the eight books, and as repeated by Eusebius (*H.E.* VI.36.2)—but an eclectic Platonist. That Origen also came to such a notion is suggested by his own remarks in the later books (cf. IV.83 and VI.47).

Celsus' arguments against the Christians may be summarized as follows: they were, (1) intellectually reprehensible; (2) socially despicable; (3) politically subversive; (4) theologically absurd; and (5) ethically debased. That this type of attack was very effective is indicated by the very nature of the charges, and by the extended rebuttal given it by Origen. Celsus does not peddle the popular slanders—ridiculous on the face of them—that Christians were atheists, and given to incest and cannibalism. At the same time, his polemic is much more inclusive than Porphyry's was to be, whose arguments were purely religious attacks on the Christian doctrines of Creation, Incarnation and Resurrection.

Origen's method was to quote sections from the (no-longer extant) work of Celsus and give Christian rebuttal. His work, in eight books, is certainly the most important produced by the early church in its confrontation with Hellenistic theology and world-view.

The work is instructive for the light it throws on how an educated Christian sought, in the categories appropriate to his own time and place, to render Christianity intelligible to contemporary philosophy. Considerable light is thrown on second and third century Stoicism—that school which, more than any other in the first

three centuries, was to affect the Christian movement. Of the Christian doctrines, one learns most, in this work, of the Person and Work of Jesus Christ. The work was written for the reassurance and support of spokesmen for a faith under attack. Ministers now have the same responsibility, and from this work may gain great help for that task.

Professor Chadwick—of Queens' College, Cambridge—has said in the Introduction (pp. ix-xxxii) what there is to say on matters of background, dating, Celsus' theology, the text, and the MSS., editions and translations. There is an excellent selected Bibliography (pp. xxxv-xl). The fine translation, based on the Koetschau text (*Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte*, Vols. II-III, 1899), is illuminated by numerous learned notes. There are three Indexes; General, Classical Authors, and Biblical Passages. Cambridge Press has turned out a beautiful book, and our thanks go to them as to Professor Chadwick.

Theron D. Pdice

Jesus Master and Lord. By H. E. W. Turner. London: A. R. Mowbray & Co., 1953. 21 shillings. 377 pages.

Theological students, pastors and Sunday School teachers who are looking for a book that gives the up to the present results of the critical study of the Gospels will be gratified to learn that the author of this book has written with that purpose in mind. The chief contribution of the work is the reference to recent work done by the critical scholars on the Gospels.

The author, Lightfoot Professor of Divinity in the University of Durham, has followed a popular style keeping references to literature in the New Testament field and technical terms of New Testament study down to a minimum. In his preface he states that there will be those who will consider the book too conservative while others will think he is too critical for their particular taste. At least he convincingly points out the need for a critical study of the New Testament.

I was very much interested in his discussion of the Kingdom of God. Turner discusses the various views of modern scholars concerning the Kingdom of God such as Albert Schweitzer, Rudolf Otto and C. H. Dodd. He comes out with a conception of the Kingdom of God which is more akin to that of Rudolf Otto except that he does not place as much emphasis on the futurity of the kingdom as did Otto.

In this study of the historical truth of the Gospels Turner includes a discussion of the sources of the Life of Jesus, a reconstruction of the ministry of Jesus from the Gospels and a more

detailed discussion of the teachings of Jesus. Though the materials are treated critically he comes out with a strong conviction in the historical credibility of the Gospel sources.

Taylor C. Smith

New Testament Commentary. By William Hendriksen. Vol. I: Exposition of the Gospel According to John (Chapters 1-6). Grand Rapids: Baker Book House, 1953. 250 pages. \$4.50.

Here is a confessedly conservative treatment of the introductory problems of the Fourth Gospel and commentary of the first six chapters. One of the stated aims of the author is to defend the conservative position, thus revealing an element of sincerity at the outset. A listing of significant books relative to these matters is helpful though the author does not seem to have been affected by most of them.

Two examples of the presentation will illustrate the method of the author. In his discussion of authorship he describes John's characterization of himself as the "disciple whom Jesus loved" and insists that this is an illustration of his modesty. A strange modesty that! Then again the author in 1:14 highly favors the translation "only-begotten" for the Greek *monogenes*. In the midst of his insistence on the philological approach he defends his translation on theological grounds.

This is not a great book. Most students of the Gospel According to John will find other commentaries more helpful.

J. Estill Jones

Introduction to the New Testament. By A. H. McNeile. Revised by C. S. C. Williams. Oxford: Clarendon Press, 1953. 486 pages. \$5.60.

Here is, in the reviewer's opinion, the best Introduction to the New Testament available. That may have been true when the first edition appeared in 1927, but its usefulness was soon affected by the appearance of many more recent treatments of New Testament literature. The reviser, C. S. C. Williams, has brought the material up to date, and the end result is an excellent source of information.

Features of particular significance to the student of the New Testament include a brief treatment of form-criticism and an adequate treatment of the Synoptic problem in the light of recent scholarship. A lengthy section outlines the growth of the New Testament canon and supplies much valuable information. A chapter is devoted to Textual Criticism which, although brief, cites the history of the science and its contribution to New Testament

studies. A final chapter on Inspiration is a sane presentation of material.

This is not to say that the reviewer agrees with every conclusion of the author. The introduction to the Epistle to the Hebrews, for example, falls short of William Manson's excellent work. Paul's Epistle to the Galatians is incorrectly (in the reviewer's opinion) dated. Here is, however, a great book. The reader may not agree with every conclusion, but will certainly learn in the process of disagreeing. New Testament students are indebted to the author and reviser.

J. Estill Jones

Die Erwählung Israels Nach Der Alten Testament. By Th. C. Vriezen. Zurich: Zwingli-Verlag, 1953. Sw. Fr. 12.50. pp. 116.

This monograph on the election of Israel in Old Testament thought is a valuable addition to studies in Old Testament theology and one which can supplement the historic contribution of Kurt Galling. The author begins his study by showing the importance and relevance of his study of Israel's election in the light of contemporary Jewish thought and Old Testament theology and also because of its significance for Christian theology. He then offers a thorough study of the word usage in the Old Testament. He investigates the profane and religious usage of the root *b-ch-r*, and also its theological usage for persons, for Jerusalem, and for the people of Israel. There follows a detailed and valuable exegetical study of the significant passages in Deuteronomy and Deutero-Isaiah and from post exilic times. Professor Vriezen believes that the doctrine of election in its aspect of choice was Deuteronomic and that Deutero-Isaiah elaborated this, giving it a deeper rootage in the love of God. In post exilic literature the idea was transmuted and the root *b-d-l* became significant with its thought of separation and separateness.

This well documented monograph should be studied by all serious students of Old Testament theology, and because of its bearing upon New Testament thought, it has value for New Testament studies.

E. C. Rust

A Pattern for Life. By Archibald M. Hunter. Philadelphia: The Westminster Press, 1953. 124 pages. \$2.00.

This is an excellent exposition of the Sermon on the Mount. It is just that. The author is not primarily interested in philosophical ethics or in theological presuppositions. He has interpreted Matthew 5-7. The style is popular as is usually true with the author, but scholarship is not sacrificed to the popular appeal.

One has the feeling that Hunter has mastered his material and as a result knows his subject thoroughly.

The chapter headings indicate the contents: "The Making, Manner and Matter of the Sermon", "The Exegesis of the Sermon", and "The Meaning of the Sermon". A brief quotation indicates the mind of the author. "The Sermon is a design for the life of a man who accepts the gospel."

Former students of William Hersey Davis will welcome the similarity between his treatment and this one. In many places the interpretation is refreshingly the same. For easy, interesting, and helpful reading which at the same time is respectable theologically, here is a wise addition to the pastor's library.

J. Estill Jones

Die Zwölf Kleinen Propheten (Handbuch Zum Alten Testament I, Reihe, 14). By T. H. Robinson and F. Horst. Tübingen: Mohr. 2nd Edition, 1954, pp. x, 276. DM. 19.80 unbound, 22.60 bound.

We welcome this second edition of what has become a standard commentary on the Minor Prophets. Dr. T. H. Robinson, a British Baptist Scholar, has made a contribution to German commentaries here which has long placed all scholarship in his debt. He and his collaborator, Professor Fredrich Horst, have covered between them the whole of the Roll of the Twelve, and, although it is seventeen years since the first edition of this work was published, it is good to find that the essential positions are still retained in the new edition. Many new notes have been added, and the results of the scholarly research of the last two decades have been woven into the previous material. The Dead Sea Scrolls have been used in the case of the commentary on Habakkuk, and there is an interesting and informative treatment of the Psalm of Habakkuk (3:1-19), which gives the results of the latest scholarship. The commentary on Zephaniah will be valuable to all students of Old Testament eschatology. It also includes an able discussion of the Scythian problem. This is a book to buy and use; indeed, it is indispensable for all who seek a true understanding of the canonical prophets and the revelation which came through them to the Hebrew people.

E. C. Rust

The Interpreter's Bible. Volume 9. Acts and Romans. Edited by Abingdon-Cokesbury Press. Nashville: Abingdon-Cokesbury Press, 1954. 668 pages. \$8.75.

Text, exegesis, and exposition are the three elements that make *The Interpreter's Bible* unique as a commentary. For the study of every passage in the Bible one will find in this commentary two

versions (the King James and RSV), an exegesis by a scholar who attempts to draw upon all that scholarship has discovered about the text such as historical and geographical settings, archaeological discoveries, religious teachings, original sources, author's purposes, etc., and an interpretation to meet specific human needs.

This volume of *The Interpreter's Bible* contains the complete texts and commentary on Acts and Romans. The introductory and exegesis parts of Acts were written by G.H.C. Macgregor, professor of Divinity and Biblical Criticism at the University of Glasgow. Theodore P. Ferris, rector of Trinity Church, Boston, has given us the exposition section. On the epistle of Paul to the Romans John Knox, Baldwin Professor of Sacred Literature at Union Theological Seminary, New York, was assigned the introduction and exegesis and did an admirable job with the amount of space allotted for this part of the commentary. Gerald R. Cragg, minister of Erskine and American United Church, Montreal, has written the exposition section. On the back flap of the cover of volume 9 there is a mistake. Cragg has been credited with the exegesis which was the work of John Knox.

Those who have been purchasing the previous volumes of *The Interpreter's Bible* will be greatly pleased with this volume.

Taylor C. Smith

A Faith to Proclaim. By James S. Stewart. New York: Charles Scribner's Sons, 1953. 160 pages. \$2.50.

This book represents the Lyman Beecher Lectures on Preaching at Yale University by the Professor of New Testament in the University of Edinburgh. For many students of the New Testament the name "James Stewart" attached to a book signifies its usefulness.

In five chapters, purporting to describing the "Content of Effective Preaching" the author presents the basic proclamation: "The Incarnation," "Forgiveness," "The Cross," "The Resurrection," "Christ." The outline of each chapter is quite clear and easy to follow. This is a welcome characteristic of the author's books.

One has only to note his presentation of the meaning of evangelism to see that he "tosses a neat phrase." "Evangelism means today just what it meant at the first: opening men's lives to the impact of historic, unique, eschatological events, events which—just because they are eschatological—are indeed truly present whenever they are truly proclaimed, and because they are present, implacably demand decision."

James S. Stewart has done it again! Here is a very helpful presentation of the message of the New Testament in a style great preachers can comprehend.

J. Estill Jones

History of the Jewish Nation. By Alfred Edersheim. Grand Rapids: Baker Book House (Baker Co-operative Reprint Library), 1954. 553 pages. \$4.20.

Some books should be reprinted because of the untold wealth of information which they supply to the public and some books do not even deserve consideration for reprinting. This book falls into the former classification. There is no single volume that so clearly describes Judaism in the first and second centuries of the Christian era as this book by Edersheim.

The first edition of this work appeared in 1856. This is a reprint of the third edition in 1895. Alfred Edersheim was a Jew and was thoroughly educated in talmudic literature. He was converted to Christianity and ten years after he was admitted to the Free Church of Scotland he wrote this book.

It is true that since 1895 many books have appeared which will alter some of the opinions which were advanced by Edersheim concerning the history of the Synagogue, the Jewish idea of Torah, and the theology of Judaism, but the book remains valuable to all. Each Christian should have a copy of this book so that he will be able to see Christianity in its historical setting in Judaism.

Taylor C. Smith

The Acts of the Apostles. By H. A. Guy. New York: St. Martin's Press, 1953. 157 pages. \$1.50.

Here is a book in which the author accomplishes his purpose. No extravagant claims are made about its comprehensive treatment of the material nor about its scholarly appeal. It is intended as a brief and somewhat general summary of the Acts narrative. Yet there is an amazing amount of detail and scholarship included. Pointed references to critical matters serve to remind the reader that they exist. Some of these matters are discussed briefly and and conclusions are reached. More often the alternatives are presented and conclusions are left to the reader.

Its paragraph style with descriptive headings makes it particularly useful to one who is reviewing the Acts material. It will also serve as a good brief commentary for studies in Acts. Though it does not supplant the larger more comprehensive treatments, it may be used profitably as a summary of them.

J. Estill Jones

Medieval Essays. By Christopher Dawson. New York: Sheed & Ward, 1954. 271 pages. \$3.50.

The scope of these essays by the now famous Medieval scholar is much wider than Medieval studies alone. Professor Dawson's primary interest is the nature and importance of Christian culture,

and this interest is pursued with the Middle Ages as the focal point. He gives us a Christian view of the meaning of human life in the historic process, and this involves a critique of classical and modern secular culture in the West, and, to a more limited extent, an evaluation of the religious element in Moslem and other cultures. Mr. Dawson is his usual penetrating and lucid self in these essays. Anyone seriously interested in the relationship of Christianity and culture should study these essays.

Professor Dawson first studies the nature of Christian culture and its development during the Middle Ages. This is followed by essays on the Christian element in the development of politics, art, science, theology, literature, etc. Two primary assumptions are made in this study. The first is that the dynamic and genius of Western civilization is the Christian faith. The second is that the synthesis achieved by the subordination of all other social institutions by the Medieval Church is the true expression of Christian culture. This reviewer is in hearty agreement with the first assumption and in equally hearty disagreement with the second. Actually the rigid institutionalization of Christianity into the Medieval Church was in itself the worst possible secularization of Christianity. In this way a human kingdom was substituted for the Kingdom of God and thus man rather than God was proclaimed to have dominion in the area of culture. When the spirit of nationalism, based on race, language and territory, arose to proclaim the State the creator and bearer of culture it simply followed the lead of the institutionalized Church and substituted one human institution, the State, for another, the Church. Had the Church remained true to itself and been subordinate to, and servant of, the Kingdom of God, a more thoroughly Christian culture could have been achieved. Of course the Kingdom is God's and it remains to control culture whether the institutionalized Church substitutes itself for it or subordinates itself to it. Thus the Medieval Church was a means for the creation of a culture which was in part Christian, just as modern denominations serve the Kingdom, though at times unknowingly and in ways which they actually do not seek. The Kingdom manifested itself in the Middle Ages, and is manifesting itself now, in human culture in and through the institutionalized Church both because of and in spite of that Church.

Guy H. Ranson

Logic—The Art of Defining and Reasoning. By John A. Oesterle. New York: Prentice Hall, 1952. pp. xviii, 232. \$2.95.

Symbolic Logic. By Irving M. Copi. New York: MacMillan, 1954. pp. xiii, 355. \$5.00.

These two books together give a valuable and embracing introduction to the science of logic. The first is projected as a college

textbook and covers in an admirable way the sphere of inductive and deductive logic in the classical tradition. There is an excellent section in which words, concepts, signs, predicables and categories are carefully defined. There follows an analysis of the presupposition and of the judgment on truth and falsehood. Finally, we have an excellent treatment of the movement of logic both by the syllogism and by induction. The syllogism receives ample treatment and the book is remarkable for its illustrative material and examples. This is a good introduction to the science of logic.

The second book is a necessary continuation of the first, and offers an able introduction to the newer science of symbolic logic. The development of symbolic logic and of the study of higher mathematics owes much to A. N. Whitehead and Bertrand Russell. Two women, Susan Stebbings and Suzanne Langer have made no inconsiderable contribution to this development, and the book under review gives us the results of such work in a form that the college student can usefully employ. This is a book, of course, for the algebraically minded, for this branch of philosophy is inevitably a happy hunting ground for the mathematically inclined. But the shorthand notation that symbolic logic makes possible and the algebraical transformations which can be employed within its logical development have placed in the hands of the logician a powerful weapon which no philosopher can afford to neglect. For the student of philosophy the book under review offers a good, indeed almost the only good, introduction, and we commend it heartily. Among its merits are a clear definition of the symbols employed and many examples in which the reader can train himself in the method and rationale of this system of logic. However, there will be relatively few persons interested enough to master the complicated system.

E. C. Rust

Studies in the Lutheran Confessions. By Willard Dow Allbeck. Philadelphia: Muhlenberg Press, 1952. 306 pages. \$5.00.

The Lutheran is a confessional Church in the proper use of that term. This is true, if I understand the matter correctly, of both European and American Lutheranism. The main body of Lutheran Confessional Literature is the *Book of Concord*. The volume before us may be called a historical commentary on the *Book of Concord*. This means that it is a study of the ecumenical creeds (the Apostles', the Nicene, and the Athanasian), the Augsburg Confession, Melancthon's Apology for the Augsburg Confession, the Smalcald Articles, Luther's Small and Large Catechisms, and the Formula of Concord. As such it belongs both to the field of Lutheran symbolics and to the larger field of the history of Christian doctrine.

Professor Allbeck, who writes with moderation from within the circle of commitment to the Lutheran creeds, attempts to explain the creeds in the light of their historical background and to indicate something of their proper use in the present. He sees, I believe correctly, that the Concord Form aimed, in the midst of bitter controversies, at both truth and unity. All things considered, its authors achieved their aim.

Perhaps the most important—and in the main, valuable—contributions of the Lutheran confessional writings are the articles which deal with the doctrine of Salvation. The Roman and Evangelical faiths stand together, broadly speaking, on the doctrines of the being of God and of the person of Jesus Christ. It is on the locus of Salvation that radical division appears. Here such subjects as *sola fide* works, Law and Gospel, come to mind. Any theology which fails to wrestle with the Lutheran contributions at these points will be the poorer.

The volume, which Muhlenberg has produced in attractive style, will be used in classes in the history of doctrine, and should also be studied with care by Lutheran pastors especially.

Theron D. Price

The Meaning of Philosophy. By J. G. Brennan. New York: Harper, 1953. pp. x, 394.

Professor J. G. Brennan of Barnard College, Columbia University, has placed all teachers and students of philosophy in his debt by the publication of this introductory volume. Here in short compass is an excellent treatment of the meaning and scope of philosophy. Beginning, as is almost habitual these days, not only with a study of logic but also with a study of language, we are taken through the problems raised by epistemology and so to metaphysics and the problem of value. The chapter on the methods of knowledge, to choose one out of many able sections, can leave the reader in no doubt as to the problems raised by our knowing and as to the nature of intuition, the meaning of experience, and the viewpoint of rationalism. Theological students should benefit considerably by the section on metaphysics. The chapter on 'Mind, Matter and Nature' treats naturalism and dialectical materialism in clear terms, and that on 'Theism' introduces the reader to the ideas of Professor S. Alexander and A. N. Whitehead, as well as to the arguments for the divine existence, the nature of creation, the possibility of pantheism and the issues of teleology.

The reviewer can commend this work wholeheartedly. Its author has the ability to present philosophical thought clearly and con-

cisely. When he gives summaries of philosophical views he never errs too much on over simplification, and he manages to convey the essential and profound truths in a way that does not befog the reader. This will be a valuable text for courses in philosophy.

E. C. Rust

Natural Law. By A. P. d'Entreves. New York: Longmans, Green and Co., 1952. 126 pages. \$1.80.

This is a very fine study of a legal and ethical concept which is demanding increased attention in contemporary thought. "Natural Law" here means the foundation in nature of ethics and law and is the counterpart of the law of nature in the physical sciences. Dr. d'Entreves, Professor of Italian Studies at Oxford and former Professor of International Law at Turin, has a splendid grasp of the philosophical, theological and legal documents in which the doctrine of natural law is prominently displayed.

He studies the doctrine first historically (Chs. I-III) and then philosophically (Chs. IV-VI). Chapter I, "A Universal System of Law," is analysis of natural law in Roman law; Chapter II, "A Rational Foundation of Ethics," analyzes the concept in Medieval Canon law; and Chapter III, "A Theory of Natural Rights," analyzes the concept in the French *Declaration of the Rights of Man* and the American *Declaration of Independence*. This scheme of study and presentation permits one to view the doctrine in its three primary manifestations. The first is grounded in Stoic metaphysics, the second in Medieval Christian theology, and the third in 17th and 18th century social science. Dr. d'Entreves concludes that about the only thing common to the three is the term "natural law" and the feeling expressed in each instance that an ultimate principle has been reached. However, what is ultimate is not common, but diverse.

From these analyses, the author examines three basic problems. In Chapter IV, "The Essence of Law," he examines the nature of law, and he concludes that there must be an ultimate and universal basis for law which is not contained in the command of the law itself. In Chapter V, "Law and Morals," the conclusion is reached that law is by nature ethical, expressing ultimate principles of morality and not expressing or creating arbitrary mores. In Chapter VI, "The Ideal Law," it is maintained that all positive or civil law will be shown to be ineffective unless it is based upon the universal natural law. However, he is not as confident as many advocates of natural law that the universal law is intelligible.

Ministers will do well to study this volume because it explains the idea of natural law so clearly and concisely. With this knowledge much of theological thought becomes intelligible because natural

law, whether expressed or not, has had a great role in Christian theology. The weakness of Dr. d'Entrevès is that he does not grasp clearly the subordination of natural law to divine law, and thereby does not see what is common to all natural law theories.

Guy H. Ranson

Philosophical Physics. By V. E. Smith. New York: Harper, 1950. pp. xv, 472.

The Nature of Physical Reality. By Henry Margenau. New York: McGraw Hill, 1950.

These two books offer competent surveys of the philosophical issues raised by modern physical science. Professor Margenau of Yale University offers a more advanced discussion than does the author of the first book, who is Associate Professor of Philosophy at the University of Notre Dame. Actually the reviewer felt more at home with the latter, since his approach is more basically and evidently Christian, although the work is dominated by an Aristotelian approach which is somewhat alien to modern science. One always has the feeling that the meshes of the net are being strained when modern science is forced into the framework of Thomism, and there are times when we feel that in the first book under review. Professor Smith has, however, many valuable things to say. His assessment of the current view that scientific law is grounded in chance and probability makes a welcome caveat that randomness is not chance and that the Heisenberg principle of indeterminacy implies order. This is a valuable book. The treatment of the issues raised by space and time leaves us with many queries, and Dr. Smith is Greek and Thomistic in his view of eternity and its interrelationship with time. The reviewer found little of the true Biblical view with which modern science is much more at home, as Karl Heim has demonstrated. In these days of positivistic science, however, it is something to find a book dealing with the philosophy of science which raises such issues as the nature of eternity. No student of the philosophy of nature who shares in the insights of the Christian faith ought to neglect this book.

The second book by Dr. Margenau is much more technical and deals specifically with natural science. Here we have a learned and lucid discussion of the basic concepts and the epistemological problems raised by modern physics. Probability and statistical mechanics receive full treatment, and the reader is taken on to quantum mechanics through the breakdown of classical physics with its emphasis on mechanical models. A discussion of Heisenberg's Uncertainty Principle leads to a consideration of causality, and a chapter on the famous exclusion principle includes able sections on the issue of

the 'identity' of electrons and on the relationship of exclusion to biological organization. Dr. Margenau contends that the uncertainty principle marks a basic departure from the customary approach to reality, and that philosophically it is a manifestation of the 'haziness of Nature.' "Quantum mechanics," he writes, "is similar to biology in the need it often has for *destroying* systems by the act of measurement, and the consequences of this necessity must be carefully drawn." He concludes with regard to purpose that, though purpose is often wrongly injected into situations where causality suffices, "it is not possible to say in the present state of science that such transformations are always possible." It is good to see Professor Margenau taking up the able work of Pascual Jourdan and Schrodinger upon the relation of the behaviour of the nuclear genes of the living cell to the issues raised by quantum mechanics. He writes: "The vitalist who might resent such encroachment (i.e. of scientific explanation upon the phenomena of the organic world) is always at liberty to say that physics has become vitalistic. He may even assert with considerable justification that the exclusion principle is one source of the vitalizing breath." Here is a field with which the theologian and the Christian philosopher must come to terms, and he can find no better introduction than that which this book affords.

E. C. Rust

Work and Vocation. Edited with an Introduction by John Oliver Nelson. New York: Harper & Brothers, 1954. 224 pages. \$2.75.

The Christian doctrine of vocation is again receiving the attention which it deserves. Modern Christianity has neglected this doctrine with the inevitable results of permitting the tasks of daily life to escape religious control and the consequent secularization of the social institutions of State, family, economic community, and in large part, the Church. At last a number of Christian scholars are realizing that the way to escape from this virtual denial of the lordship of Christ is to recover the Christian doctrine of vocation.

Work and Vocation is a very significant contribution to the growing literature on the Christian doctrine of vocation. It will be an aid to both ministers and laymen in helping them to acknowledge the dominion of Christ in all things. The work is written by very competent students of the Faith. John Oliver Nelson, Professor of Christian Vocation at Yale, edits the work and contributes the "Introduction." Paul S. Minear, Professor of New Testament at Andover Newton, gives us the chapter on "Work and Vocation in Scripture." Robert L. Calhoun, Professor of Historical Theology at Yale, contributes the chapters on "Work and Vocation in Christian History" and "Work and Christian Vocation Today." Robert S. Michaelsen,

Director of the School of Religion in the University of Iowa, contributes the chapter on "Work and Vocation in American Industrial Society" and the bibliography. Robert S. Bilheimer, Program Secretary for the World Council of Churches, writes the concluding chapter on "A Christian Strategy."

Guy H. Ranson

The Christian World Mission In Our Day. By Kenneth Scott Latourette. New York: Harper and Brothers, 1954. 192 pages. \$2.50.

The name Latourette is enough to insure the substantial sale of any new book these days. Readers have come to expect a sound analysis of history and a calm, sane, yet mildly prophetic call to the task of world missions from the pen of this Christian statesman. The only possible criticism of Latourette's writings is a certain sameness; some would say, a monotonous repetitiousness. It is true that he often reiterates statements made in previous works, or goes over from a slightly different angle materials covered before. In this particular book, many will find themselves on familiar territory in the first three or four chapters. But there is a freshness to this historical summary, and most of us need to be reminded of much that we thought we had learned, while remembering that many others have not read Latourette's earlier books.

The last three chapters contain essentially new material. Particularly stimulating is Chapter VI, "As We Rise to the Challenge of Our Day." Latourette calls for a thorough re-examination of our present program of foreign missions. Some radical changes would take place if all of the principles here stated should be firmly applied to concrete situations.

This book is to be read not only for the practical suggestions it contains. It is also a spiritual tonic, combining as it does an open-eyed realism with an optimistic faith, and a sense of urgency with a calm awareness of the eternity which is beyond history. Here the historian becomes a preacher, with a word much needed in our day. Indeed, Latourette is at his best in this small tract for the times, and wisdom has fled if we do not heed it.

H. C. Goerner

I Protest. By G. Bromley Oxnam. New York: Harper and Brothers, Publishers, 1954. 186 pages. \$2.50.

On March 17, 1953 in a House speech Donald L. Jackson, Republican member of the Un-American Activities Committee of the House of Representatives, accused Bishop Oxnam of "serving God

on Sundays and the Communist fronts the rest of the week." For years Jackson's committee had been circulating the contents of a "file" whose alleged facts were never verified and tended to identify Oxnam with the communist conspiracy in this country. The bishop thought it was time for a showdown. So he requested a hearing before the committee. This volume is the record of what transpired in that 12-hour hearing.

From the beginning of the hearing it was evident that the committee was not interested in clearing the good name of the bishop, but to undermine him. Counsel for the Committee introduced "new material" into the case which had nothing to do with the purpose of the hearing. The technique of guilt by association was exploited by the committee. These and other dishonest methods used by counsel and Representatives Velde, Jackson, and Clardy, justified the bishop's remark that this is "not an investigation. It is intimidation. It is the 20th century inquisition."

Bishop Oxnam made it clear that he does not question the right of Congress to investigate, but he challenges the right of congressional inquisitorial committees to intimidate and persecute at public expense. He demonstrated that he was more than a match for the committee which finally exonerated him of the charges of being a communist or a communist sympathizer. This book makes exciting reading.

Henlee Barnette

Social Thought from Hammurabi to Comte. By Rollin Chambliss. New York: Dryden Press, 1954. 466 pages. \$5.00.

Professor Chambliss, of the University of Georgia, has produced a very useful book on the history of social thought. At a time when societies throughout the world are undergoing great changes, and in which such hostility is generated among contending societies, we need to be instructed by the masters of social thought. Dr. Chambliss rather successfully attempts to supply us with the materials which are needed for such instruction. The materials from the 3,600 years from Hammurabi to Comte are selected on the basis of what has lived until now and which is profoundly influencing the social thought of our time. The materials are selected from the formative and undergirding ideas of the great civilizations of Babylon, Egypt, Palestine, China, India, and the European nations. Of course attention is directed primarily to the social ideas of western civilization. Rather than seeking to catalogue all social thought, Mr. Chambliss has selected the few really outstanding thinkers and has concentrated his attention upon them. Much attention is given to Biblical and Christian thought.

Professor Chambliss seeks to be objective in his study of the masters of social thought, concentrating his attention primarily upon analysis and exposition and leaving much of the evaluation to be done by the reader. However, he is not deceived about becoming completely nonpartisan to the point that he becomes dogmatically partisan. He achieves a high degree of objectivity because he knows his own preferences and makes allowance for them. He believes that good is to be found in many points of view, as for example, he thinks it possible to be positivistic with Comte at points, but that it is not thereby necessary to relegate Christian ideas to the outmoded infancy of the race. He is able to enter sympathetically into the thought of each person and to present the mind of each from its own point of view.

Guy H. Ranson

The Practice of Psychotherapy. By C. G. Jung. Translated by R. F. C. Hull. New York: Pantheon Books, 1954. \$4.50.

The aim of this volume is to place psychotherapy within a philosophy of life which pays equal attention to the physiological and to the spiritual factors in personality.

Jung is doing what the theologians ought to have done. Because we have not done it, the authors of the Bollingen Series, of which this is one volume, are free to choose such religious facts as they please and weave them around a humanistic way of life with the thread of psychological insights. But they do have the courage to enter a frontier where few others will venture.

These analytical psychotherapists are entering the theologians' domain through the back door. In this fertile "back pasture" which was once plowed into a dust bowl by the followers of such English philosophy-psychologists as Leuba, new insights are emerging. Unfortunately, with the exception of Paul Tillich and his disciples, these new theories in comparative religion, anthropology, patristics, linguistics, and poimenics are colored by humanistic or naturalistic presuppositions.

Can theologians meet this challenge in fields which they once thought were safely housed on the shelves of their library? Clinical pastoral training held some promise, but strayed so far into the clinical that its disciples neither wrote—nor read—theologically relevant literature. As a result, traditionally-trained theologians defended themselves against dynamic psychology by continually talking about the earliest days of pastoral counseling, no matter what changes may have taken place by 1954.

The burden of meeting psychotherapists on their own ground—

which is traditionally theological territory — therefore falls upon theologically-trained pastors who have also trained in clinical work under theological supervisors. The clinical approach should not be defined only in terms of counseling, but should be a part of the training of every theologian who would know what questions the 20th Century asks, instead of waiting for them to formulate questions which will fit his preconceived answers.

Samuel Southard

Christian Faith and Communist Faith. Edited by D. M. Mackinnon. London: Macmillan Co. Ltd., 1953. 256 pages. \$4.50.

This book is a series of essays by members of the Anglican Communion on the problem of communism. The first five essays describe the theoretical nature and philosophical issues raised by Marxism. Then follows a statement of the Christian faith. At the heart of the volume is study of the faith of the New Testament in relation to the communist faith. It is followed by four studies in the Christian understanding of the nature and destiny of man in which the Christian conceptions of man, social justice, history and hope are examined. Two final essays under the heading of Conclusions describe the conflict between the Christian and Marxist dialectic with attention in the last chapter to prayer, worship and life.

Though this book presents little in the way of a practical approach to the challenge of modern communism, it does make a genuine contribution in that it deals with the whole Marxist ideology in a fresh and penetrating manner. It comes to grips with the basic conflict between the Christian faith and the communist faith. After all this is where we must begin if we ever develop a positive strategy which will answer the challenge of contemporary communism. Too few Christians know anything about the true nature of communism and the issues it raises for the Christian faith. In a scholarly and serious fashion this book throws a flood of light on the confrontation of Christianity and communism.

Henlee Barnette

Religious Ethics and the Politics of Power. By Vernon H. Holloway. New York: The Church Peace Union. 72 pages. \$0.50.

Here is a realistic analysis of international politics and the relevance of religious (Hebraic-Christian) ethics to world issues. The author shows that the real test of Judaism and Christianity is not to produce a warless world, but that they should be measured by their ability to sustain motives of repentance, love and social

responsibility in a sinful world which continues to be haunted by war.

Commenting on political science in the service of religion and ethics, the writer points out that they need each other. Knowledge of social reality is essential for intelligent action and religion must provide the norms of action. "It is easier to imagine a better world," he says, "than to grasp the realities of this one." (p. 21).

Chapters 3 and 4 are devoted to an objective and incisive appraisal of the United Nations. Chapters 5 and 6 show the implication of religious ethics for political relativities. At the end of each chapter is a list of pertinent questions for discussion and a suggested bibliography for further reading.

H. H. Barnette

Religion Behind the Iron Curtain. By George N. Shuster. New York: The Macmillan Company, 1954. 281 pages. \$4.00.

What happens to religious freedom when a country falls under control of a Communist government? Here is the answer in the form of a factual account of the fate of religion in Eastern Germany, Czechoslovakia, Yugoslavia, Poland, Hungary, Albania, the Balkans, and the Baltic States. It is a nauseating record of slander, oppression, false trial, exile, and violence. It leaves the reader wondering what hope there is for the ultimate survival of religion in any organized form within Communist territory, questioning whether the author's own suggestion of a "code of minority rights" sponsored by United Nations could ever win the support of avowed Communists.

To some it may seem that Dr. Shuster gives disproportionate attention to Roman Catholic religion. This may be partly accounted for by the fact that he is a prominent Catholic layman, but is due more to the fact that Catholicism was the dominant form of religion in most of the regions under discussion. Perhaps no one book can be expected to cover in detail all the many minority religions in Europe; but the story is not complete when, for example, the presence of vigorous Baptist groups in Rumania is completely ignored.

A valuable chapter deals with the fortunes of the Jews in Russia. Shuster gives good evidence that Judaism has not escaped the heavy hand of Soviet totalitarianism.

The book is the best thing available on this particular subject, but needs to be balanced by reading *Russian Nonconformity* by Serge Bolshakoff or *God's Underground* by Father George for evidence that *unorganized religion* is very much alive even within Soviet Russia.

H. C. Goerner

The Theory and Practice of Teaching. By Ernest E. Bayles. New York: Harper and Bros., 1950. 362 pages. \$3.00.

On the jacket of this book is a statement which gives the objective and basic point of view of the author, "The aim of this book is the development of a consistent theory of teaching and learning and its implementation in the art of teaching, based upon a democratic philosophy and upon science as a method."

Holding to the philosophy of democracy the writer holds that teaching involves leading the pupils to learn to participate freely and responsibly in the learning process. He rejects the authoritarian method of indoctrination contending that it is the task of education to teach the child how to think rather than what to think.

The writer calls into question the S-R bond concept of teaching. Following the gestalt psychology he advocates the field theory of learning. The task of education is not based on conditioning but on developing insights. Learning takes place when insights or meanings have been developed on the basis of the goal of the learner. That which the individual learns will transfer to other situations "if and whenever he sees a confronting situation as presenting an opportunity for transfer and his purposes at the time make the transfer appear to him desirable."

The last half of the book gives illustrations of how this approach is worked out in specific teaching situations.

Finley Edge

A Nation Betrayed. The Story of Communism in China. By Charles R. Shepherd. New York: Exposition Press, 1954. 179 pages. \$3.00.

With Formosa looming as the next possible point of Communism attack in the Orient, and with the United States position with reference to Chiang Kai-shek and the Nationalist Government of China under debate, there is need for historical perspective and a fresh appraisal of the factors which created the present situation as between Formosa and Red China. For a concise account which emphasizes the treachery of the Chinese Communists and the major part played by Russia in the whole plot one could hardly do better than this book.

The author goes back to Sun Yat-sen and the beginnings of revolution in China. He traces the role played by Russia in China's foreign policy and internal affairs. He reminds us that Chiang himself was once regarded as a "radical" and tried to cooperate with the Communist until the clear outlines of Russian imperialism appeared. He tells a sickening story of a great nation literally *betrayed*, first by her own citizens who had become enamoured of Marxism, then by Russia, her professed friend and helper, and finally by her long-

time friend and ally, the United States, a victim of Communist propaganda and a vacillating foreign policy. Though not fully documented, the record is basically accurate, if colored somewhat by the author's strong sympathies.

Charles R. Shepherd, a graduate of the Southern Baptist Theological Seminary, served as a missionary to China for a time. Since 1923 he has been director of the Chung Mei Home, which he founded in California for homeless Chinese boys.

H. C. Goerner

From Lenin to Malenkov. By Hugh Seton-Watson. New York: Frederick A. Praeger, 1953. 377 pages. \$6.00.

From Lenin to Malenkov is the tenth in the Praeger series in Russian history and contemporary communism. Written by a distinguished British historian, this volume is his fourth book of Russian history. The purpose of the author is to discuss a neglected area of communism; namely, the field of comparative analysis of communist movements on the world scale. Hence, his method is that of historical analysis. In short, this is a factual study of "the impact of the communist movement on the outside world, and of the outside world on it." In sixteen chapters packed with facts the author has achieved his purpose in a remarkable way. Beginning with Europe before 1914, the author describes the rise of modern communism, the Stalinization of Eastern Europe, and the impact of communism upon China. Also the progress and prospects of communism since the war outside the communist zone in Europe, Asia, the Middle East, Africa and Latin America are discussed in his typical factual style. A selected but comprehensive bibliography appears at the end of the book.

This is the sort of a book which cannot be adequately reviewed in a periodical. It contains a mass of historical facts presented in an objective cogent manner. It is a veritable source book on the history of world communism and the tenacious reader who stays with the author from the first to the last chapter will be richly rewarded.

Henlee Barnette

Religious Trends in Modern China. By Wing-tsit Chan. New York: Columbia University Press, 1953. 327 pages. \$4.25.

Born and educated in China, Dr. Chan has since 1942 been professor of Chinese Culture and Philosophy at Dartmouth College. In 1948-49 he returned to his native land to gather materials for this book. If the Communists had not taken control of the country in 1949, the results of his study might be of extreme significance. As it now is, the whole situation is problematical and the trends which

the author so carefully outlined may be radically altered. To the student of China, however, and to the student of religion, there is much here of interest and of permanent worth.

Chan describes trends within Confucianism, Buddhism, and Islam, as they are found in China, as well as within the religion of the masses. His distinctive contribution, however, is his study of the religion of the Chinese intellectual. The scholar has occupied a peculiar place of prominence in Chinese society, and Chan holds that the intellectual, not the ecclesiastical authority, who has really determined the course of religious history in that land. He argues that this religion, vague though it may seem to the Westerner, is a vital religious force with a strong ethical quality; and that in the past it has successfully resisted both the attempt to establish a state religion and the attempt to replace religion by a humanistic substitute. In this historical fact he finds a source of hope that the Chinese intellectual may successfully resist Communism in its current efforts to achieve this double end.

H. C. Goerner

Modern Clinical Psychiatry. By Arthur P. Noyes. 4th ed. Philadelphia: W. B. Saunders Company, 1953.

In a recent survey of Christian ministers, this question was asked, "Which of the activities of your church has made increased demands upon your time in recent years?" The replies indicated that guidance and counseling had made the greatest increase. Some ministers indicated that the increase was so much as fifty percent.

In addition to this increased demand for personal counseling, there has been a varied supply of books in all fields of personal development. This can become quite confusing to those who wish to keep up with the latest developments in the field of human needs. A general textbook such as *Modern Clinical Psychiatry* helps to meet this need for the busy minister. It includes a summary on personality development and structure, mental mechanisms, and the causes and symptoms of mental disorder. Other chapters give detailed summaries on various organic disorders and psychotic emotional disturbances. Of particular interest to ministers will be the section on psycho-neurotic and personality disorders.

Although the author presents a biological bias in his theory of psychotherapy, his description of mental disorders and their treatment indicates a more liberal attitude toward analytical therapy and the need for understanding the person as a whole.

This is an excellent reference work for ministers trained in pastoral counseling.

S. Southard

Making the Adult Class Vital. By Richard E. Lentz. St. Louis: The Bethany Press, 1954. 112 pages.

It is certainly encouraging that churches of many denominations are becoming increasingly aware of the need and importance of reaching and teaching adults through the program of religious education of our churches. The author of this little volume is Executive Director of the Department of Adult Work of the National Council of Churches.

His emphasis on "vital" is altogether wholesome. Too often the adult class is just another meeting—with little or no meaning. The writer also contends that the adult class must also be rightly related to the church and to the community. With regard to the church he points out that sometimes these adult groups operate independently of the church. With regard to the community the class may be either a force or a farce in the community.

The writer is correct in pointing out that while we need to have courses of study to meet their particular needs, we do not need to rush out and find a "new course." Our present courses may be adapted to meet these varying adult needs. The adult class to be "vital" must do more than merely "listen" to a lesson. They need to be led in those activities in which they will put into practice the spiritual ideals they study.

As usual, the key to the solution to the problem is leadership. Suggestions are given as to how this leadership may be discovered and trained.

Findley B. Edge

How to Plan the Rural Church Program. By Calvin Schnucker. Philadelphia: The Westminster Press, 1954, 158 pages. \$2.50.

This book is for rural church leaders who need simple aids to assist them in developing more adequate plans for the local churches and for students who plan to enter the service of the rural church. Part 1 has to do with searching for the facts in the community, the family, and the local church. Part 2 has to do with building the program. Goals for the rural church are set up and the programs and techniques by which these goals are to be achieved are considered. Part 3 has to do with extending the program. Such problems as evangelizing the lost, financing the rural church, and developing the rural budget are analyzed.

While this book does not add anything of great significance to the body of literature already dealing with the subject, it does open the doors to a fuller understanding of the problems peculiar to the rural church and presents a challenge to the rural pastor to build a constructive rural church program.

Henlee Barnette

Land of Many Worlds. By Robert G. Bratcher. Nashville: The Broadman Press, 1954. 134 pages. Paper 60 cents.

Young people should enjoy and respond to this presentation of the challenge of Baptist missions in Brazil, prepared especially for them by a young missionary who has just completed his first term of service. Dr. Robert Bratcher, son of missionary parents, knows Brazil as few new missionaries can, having spent much of his boyhood in that country. Returning after many years in the United States, he sees a new Brazil through a new pair of eyes, but with an understanding that is conditioned by his early experience.

The book is a rather novel combination of history, fiction, and autobiography. An imaginary young couple are followed as they answer the call to foreign missions, receive appointment, sail for their field of service, go through language school, and choose their permanent place of labor in Brazil. It is not difficult to discover that this young couple, John and Jean Fulton, are really Bob and June Bratcher, and that their experiences are basically true to fact. A few other characters are fictionalized, but most of the names in the book are of real persons. The author skilfully weaves into the narrative a brief history of Baptist work in Brazil and a fairly full description of the present program of work.

The book belongs in the Graded Series of Mission Study Books for Southern Baptist churches in 1954-55.

H. C. Goerner

The Bagbys of Brazil. By Helen Bagby Harrison. Nashville: The Broadman Press, 1954. 159 pages. Paper 90 cents. Cloth \$1.75.

Few persons have lived to see the fruits of their own labors as abundantly brought forth as did Dr. and Mrs. W. B. Bagby, pioneer Baptist missionaries to Brazil. When they went to that land in 1881, there were no Baptists in Brazil, save for a tiny colony of North Americans in one state. Before they died, they had witnessed the growth of a strong denomination, with over 700 churches, totalling more than 700,000 members, well organized and carrying on their own missionary and educational programs. Many had shared in this triumphant achievement, but in a real way it all began with the Bagbys.

It is fortunate that this joint biography of two sterling Christian personalities should be written by one of their daughters, herself a missionary in Brazil, one of five missionary children who have honored their parents by following in their calling. It is doubly fortunate that the book should appear this year, when the special topic for mission study among Southern Baptists is "Brazil: Half a

Continent". While this particular book is not among the graded series prepared for this year of study, it is an indispensable supplement to them all, and a permanent addition to classical missionary biographies.

H. C. Goerner

Pilgrimage to Brazil. By Everett Gill, Jr. Nashville; The Broadman Press, 1954. 144 pages. Paper 60 cents.

Fortunate indeed it was that Dr. Everett Gill, Jr. finished writing this book before his recent untimely death. No one else could have written it, and it will take years for his successor (whoever that may prove to be) to bring himself to the place of first-hand knowledge of all Southern Baptist mission work in Brazil which was at the command of Dr. Gill. The "pilgrimage to Brazil" of which he wrote was literally that—a personal pilgrimage which took him to every spot in that vast nation at which a Southern Baptist missionary was located. By plane, bus, train, jeep, and muleback the Secretary for Latin America covered Brazil from the chilly south to the torrid north, from the coastal cities to the sparsely-settled hinterlands. Combined with his earlier book, *Pilgrimage to Spanish America*, it provides for the first time a full survey of all mission work of this Board in Latin America, where nearly four hundred missionaries are in service.

The manuscript was prepared as the Adult study-course book in the 1954-55 series on Brazil. It will not be an easy book to teach, packed as it is with facts, figures, names, and historical references. The problem will be, not what to say, but what to leave out. Far from being merely a compilation of statistical materials, the book is generously seasoned with thrilling episodes of missionary adventure. It is good reading, as well as valuable information. Its use by study groups throughout the convention should greatly increase the knowledge of, and interest in, what is probably the most successful single mission field of Southern Baptists.

H. C. Goerner

An Album of Methodist History. By Elmer T. Clark. Nashville: Abingdon-Cokesbury Press, 1952. 336 pages. \$7.50.

The title of this volume, *An Album of Methodist History*, clearly indicates its content. Dr. Elmer T. Clark has used a picture chronicle to tell the intensely interesting story of the beginnings and expansion of Methodism. Nearly 1000 pictures, woven together with brief, but adequate explanation, tell the life story of John

Wesley, the beginning of field preaching under Wesley and Whitefield, the growth of Methodist societies, the separation from the Anglican church, the gradual growth of the Methodist church.

More attention is given to the inception of Methodism than to later development. The early history of Methodists is so well presented that a desire is created for a second volume which would tell the later story as well.

The Album of Methodist History portrays its story so well that one wishes that such an album were available for every denomination. This is the kind of book which ought to be in every church library.

V. L. Stanfield

Here Is My Method. Edited by Donald Macleod. Westwood, N. J.: Fleming H. Revell Co., 1952. 191 pages. \$2.50.

Every preacher is interested in finding new insight into sermon preparation, especially into immediate preparation. Here thirteen leading American preachers tell how they go about the task. Included is a sermon by each of the men to show the end result of their method. A study of the methods of these men should contribute to the homiletical skill of any man who reads the book. If this is not true the sermons themselves may provide help in "immediate preparation."

V. L. Stanfield

The Concept of Property in Modern Christian Thought. By Frank Grace. Urbana: University of Illinois Press, 1953. 173 pages. \$2.00.

This is a very valuable study and a splendid contribution to the role of Christianity in Western Civilization by an instructor in political science in the University of Michigan. Dr. Grace states very succinctly and accurately the Christian view of property in history and in contemporary thought and the lines of action by the Church to actualize the principles in our modern industrial civilization.

This study actually achieves a great deal more than it promises from the title. The emphasis is upon the modern period, but the study is not confined to summaries of recent pronouncements. This study begins with the view of property in both the Old and New Testaments, and then the interpretations and adaptations that have been made are traced through the early Church, the Middle Ages, the Reformation, the development of capitalism, and the Christian interpretation of modern industrialism.

This is a book that should be studied very carefully by both

ministers and laymen. Many contemporary Christians do not know that Christianity is concerned about all of life, and thus they serve mammon and think they serve God. Others know that Christianity is a way of life and they are most troubled about this materialism. However, they do not know how to deal with the problem. This book will awaken the former and prove a guide to the latter. It describes the Biblical view of property as a means to the actualization of God's purpose in man, and the way in which private ownership was regulated by public interest. How this view was changed and property became divorced from religion and ethical control and became an end in itself, if not the chief object of man's quest, is also described. Lastly, the strategy of the Church to restore the Biblical view and make it applicable to the present situation is delineated.

Guy H. Ranson

Contemporary Philosophy; A Book of Readings. Edited by J. L. Jarrett and S. M. McMurrin. New York: Henry Holt and Co., 1954. 524 pages. \$5.00.

This is a very excellent introduction to the primary works of the important thinkers who are setting the pattern of present trends in contemporary philosophy. The 524 large pages of two columns each contain an amazing amount of well selected materials. The selections are admirably arranged under the schools of Idealism, Realism, Pragmatism, Logical Empiricism, Existentialism, Vitalism, Thomism, and Marxism. The materials are further divided under the schools of thought into the subjects of metaphysics, epistemology, logic, ethics, and philosophy of religion, history, and society. The three tables of contents, of schools, subjects, and authors, allow for conveniences in pursuing studies of the materials according to individual preferences. This is the book that the people who would like to understand contemporary philosophy, but who do not have time to read every good book, have been waiting for.

Guy H. Ranson

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second Series. Under the editorial supervision of Philip Schaff and Henry Wace. Volume V: **Gregory of Nyssa: Dogmatic Treatises, Etc.** Volume VI: **St. Jerome: Letters and Select Works.** Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1954. 567 and 524 pages respectively. \$6.00 per volume.

No extended review is required for these standard volumes in English translation of the chief writings of the Fathers. Gregory of Nyssa (A.D. 335-ca. 395) was one of the profoundest theolo-

gians of early Greek-speaking Christianity. Jerome's (A.D. 340-420) influence on western Christendom is incalculable.

No current series displaces this one for English readers. Whoso would understand the historic formation of Christian thought and early Christian life, must deal with the kind of materials these volumes contain.

Theron D. Price

Ideals of Life. By Millard Spencer Everett. New York: John Wiley & Sons, 1954. 736 pages. \$5.00.

This is a most unsatisfactory introduction to ethics. It is a clever apology for egoistic humanistic hedonism. In spite of the fact that Professor Everett quotes a vast amount of materials from the masters of ethical philosophy, he repeatedly manifests a misunderstanding of the exponents of theories of ethics other than his own. This may be illustrated in his misunderstanding of the Christian virtue of humility (p. 49). Humility is a "sort of peaceful acceptance of inferiority or failure." It is "something to fall back upon when the more positive and wholesome feeling of recognition is unattainable." This weak "shift from being a contender for power to showing abject submission" is like "a dog that submits to the mastery of another dog or the discipline of a human master."

Guy H. Ranson

Ancient Christian Writers: No. 18, St. Gregory of Nyssa, The Lord's Prayer, The Beatitudes. Translated and annotated by Hilda C. Graef. Westminster, Maryland: The Newman Press, 1954. 210 pages. \$3.00.

Gregory of Nyssa (A.D. 335-ca. 395), in an age of extreme theological turmoil, made significant contributions to dogmatic, moral, philosophical, and apologetic theology. In the work before us, he offers some of his most distinctive ascetical and mystical ideas. This is in the area which Roman Catholic practice denominates "spiritual theology."

These treatises are not to be found in the *Nicene and Post-Nicene Fathers, Series 2, Vol. V* (also noticed in this number). The volume belongs in a series, *Ancient Christian Writers*, which appears to be an increasingly important contribution to the encouragement of scientific patristic study in America.

Miss Graef's work is introduced with a sketch of the life and work of Gregory. It is supplemented with notes and index. It merits studious use.

Theron D. Price

Education, Religion, Learning and Research. By J. Burnaby. New York: Cambridge University Press, 1954. 26 pages. 50 cents.

This is the inaugural lecture of the new Regius Professor of Divinity in the University of Cambridge. Professor Burnaby discusses the relationship of the obligations laid upon teachers in Cambridge by the University Statute which says that they are to "promote the interests of the University as a place of education, religion, learning and research." His theme is that "the activities linked together by our Statute are properly to be compared to the instruments of a string quartet, the several parts in which only acquire their meaning and display their virtue when they are performed together."

Educators and pastors who have a part in Christian education will do well to study this lecture.

Guy H. Ranson

A Short Commentary on Kant's Critique of Pure Reason. By A. C. Ewing. Chicago: University of Chicago Press, 1950. pp. viii, 278. \$3.00.

This reprint of what has become a classic commentary on Kant needs little commendation. It has already proved its worth and, along with the work of Professor Norman Kemp Smith, is almost indispensable for an understanding of the great German philosopher. Kant has left an enduring mark on philosophical thought, and the Kantian approach has many modern disciples. It is good to see this work re-issued and to follow Mr. Ewing's analysis of the epoch-making critique.

The chapter in which Kant's treatment of the theistic proofs is discussed is a valuable study, and the weaknesses in his criticisms are indicated. The consideration of the regulative ideas of reason shows both the strength and weakness of Kant's theology.

E. C. Rust

The Rise of Methodism, A Source Book. By Richard M. Cameron. New York. Philosophical Library, 1954. 397 pages. \$4.75.

The author-editor's purpose is "to render accessible in convenient form the more crucial portions of the sources for the beginnings of the Methodist Revival." The point of view "is biographical and historical rather than theological, but theology is included as an integral part of the movement." The method used was "to select extracts which give, as far as possible in

the leaders' own words, a faithful picture of the movements," (p. xiv).

Dr. Cameron has provided a running commentary to give continuity and clarity to the materials. The reviewer is too little a student of early Methodism to express an opinion on the value of the author's work, but he is happy to express his delight and profit during two hours with the inspiring documents which form the substance of the book.

Theron D. Price

Martin Luther, Reformer of the Church. By Alfred Th. Jorgensen. Translated by Ronald M. Jensen. Minneapolis: Augsburg Publishing House, 1953. 225 pages. \$3.00.

This is a popularly written biography by a competent Luther scholar, of a work which appeared first in Danish (Gyldendal Press, Copenhagen, 1946). The book is readable, authentic, and devoted to one of the most important figures in Christian history. There are numerous quotations from original sources, and twenty-two plates (on four sheets in the middle of the book).

The author aimed at producing a life of Luther which, (1) took account of the most recent Luther-research; (2) presented the main concepts of Luther's most important writings; and (3) all of this in a style understandable by Everyman. That the work is often in the vein of an encomium does not make it less enjoyable. It may be recommended as a good introduction to Luther and to Luther-study.

Theron D. Price

The Bible and You. By Edward T. Blair. New York: Abingdon-Cokesbury Press, 1953. 154 pages. \$2.00.

This book is one of the cooperative series in Leadership Education, planned by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. It was intended, as the subtitle indicates, as a "guide for reading the Bible in the Revised Standard Version." With admirable forthrightness and simplicity, the author defines the nature of the Bible as a book of testimonies in which "flesh and blood men, in their native language and idiom, bear witness to the wonderful words of God."

He lays down a series of axioms defining the nature of the Bible; he continues with a group of rules for understanding the Bible; he emphasizes the value of reading the book as a whole

and in large literary units; and he closes with specific information on applying the methods of reading and developing programs of reading. The book is a very practical and helpful guide to Bible study.

Wayne E. Ward

The Life and Times of George Fox: The Man in Leather Breeches. By Vernon Noble. New York: Philosophical Library, 1953. 298 pages. \$6.00.

George Fox (1624-1691), an oft-imprisoned English mystic, was the founder of the Society of Friends, or Quakers. His *Journal*, various editions, is quite famous, if little known.

The volume before us is a readable biography of this remarkable man by an English writer. Mr. Noble is described on the dust-jacket as "a writer of long standing," and as "a free-lance broadcaster on the staff of the B.B.C."

Theron D. Price

Our Christian Symbols. By Friedrich Rest. Illustrated by Harold Minton. Philadelphia: The Christian Education Press. 1954. 86 pages. \$2.50.

Two-tone illustrations, reproduced from original paintings, on the pictorial representations of Christian truth and practice. Subjects covered range from the Holy Trinity to Kindergarten symbols. Comments of varying worth are made on each symbol. It is an area little known and worth knowing.

Theron D. Price

Measurement and Evaluation. By T. L. Torgenson and G. S. Adams. New York: The Snyder Press, 1954. 489 pages. Price 4.90.

Little has been done in religious education in the area of measurement and evaluation. Therefore the religious educator must glean what insights, ideas, and principles he can from the field of secular education and adapt them for his particular purposes.

This volume is an excellent source of information for the elementary school teacher. Using the latest findings of educational psychology and the social and intellectual objectives of education the authors suggest ways for devising instruments of measurement which would adequately and accurately indicate the achievement of these objectives.

Part two of this book is most helpful for the one who is interested in testing in the area of religious education. Even here rather drastic adaptations would be necessary in light of the difference in objectives. Nevertheless the emphasis on testing in light of one's social adjustments and relationships has real significance for those who seek to teach religion.

Findley Edge

The Biblical Doctrine of Work. By Alan Richardson. Chicago: Alec R. Allenson, 1952. 80 pages. \$1.00.

This little book could and should give many ministers a completely new outlook upon the Christian interpretation of the relationship of God and man. Professor Richardson here gives a remarkably lucid exposition of the Scripture relative to work and vocation. He has made it quite clear that work is as much a part of Christianity as worship because the Christian service of God necessitates the commitment of the whole man and all of his activities.

Guy H. Ranson

The American Family in the Twentieth Century. By John Sirjamaki. Cambridge: Harvard University Press, 1953. 199 pages. \$4.25.

According to the author, a Yale sociologist, the purpose of this volume is to interpret to general readers the solid facts of the social scientists concerning the American family. He admirably achieves his purpose in nine lucidly written chapters. He discusses the contributions of the European family and the distinctive nature of the American family. Courtship patterns in contemporary America; the husband-wife relationships; the child and child-rearing; class distinctions in American families; family dissolution; and the family today and tomorrow are also treated in a popular, yet factual fashion.

This volume is a worthy addition to the Library of Congress Series in American Civilization.

Henlee Barnette

Mediaeval Society. By Sidney Painter. Ithaca, N. Y.: Cornell University Press, 1953. 109 pages. \$1.25.

This work was prepared for use by students in Cornell University in order to acquaint them with Western culture. It should prove to be of interest to a wider circle of readers. Professor

Painter, of John Hopkins University, has succeeded in giving an accurate and clear portrayal of the structure of Medieval society and the philosophy upon which it rested. Anyone seriously interested in our own cultural foundations will welcome this brilliant essay as a splendid contribution to the understanding of the organic conceptions of society which was developed in the Middle Ages.

Guy H. Ranson

An Adventure With People. By Ferris E. Reynolds. Philadelphia: The Christian Education Press, 1954. 96 pages. \$1.50.

The author states that the purpose of this book is to serve as an introduction to some basic principles of teaching in the Sunday school. While brief, it achieves its purpose in an admirable fashion. Lay teachers in our church schools need all the assistance they can get relative to this important task of teaching.

In a very practical manner the author discusses such matters as the task of teaching, using questions and illustrations in teaching, preparing the lesson and using a lesson plan. The Christian teacher will find here helpful suggestions that will enrich his teaching.

Findley Edge

The Right to Marry. By A. P. Herbert. London: Methuen & Company, 1954. 79 pages. 5s.

This is a brief but splendid study of the question of marriage of divorced persons. Although the study is made with regard to the present legal and ecclesiastical situation in England, the principles involved are universal. Mr. Herbert's point is well taken that all marriage should be Christian marriage and that under certain conditions second marriages can be Christian. His argument is valid that the prevailing rigoristic interpretation of the Scriptures and the wedding vow often prevents the application of Christian principles to the person who has been divorced through no personal sin.

Guy H. Ranson

Planning Church School Workers Conferences. By Erwin G. Benson. Boston: W. A. Wilde, 1952. 104 pages. \$2.00.

Having a workers' conference once a month is better than having none at all. Having a meeting once each week is far better. However, the writer says it is not possible to have the

meeting weekly. Fortunately hundreds of our churches have not found out that this is not possible.

Many of our pastors who are wondering what topics or problems might be discussed in a monthly workers' conference will find suggestions in this little book. However, we need to have a better book written on this subject giving more detailed suggestions.

Findley Edge

Christianity In Education. By Martin Hegland. Minneapolis: Augsburg Publishing House, 1954. 110 pages. \$1.75.

This is another in the growing list of books dealing with the immensely important problem of religion in general education. This book does not deal with the matter of "teaching religion" in the public school. "The thesis of the discussion is that the whole process of education should be permeated with the Christian spirit." True Christian education is not simply general education with a department of religion added. "It includes a spirit, an attitude, and a method which makes every subject in the curriculum come alive with spiritual meanings."

There is no necessary conflict between scholarship and Christian piety. According to what he calls "evangelical humanism" the Christian can follow the advances in every field of knowledge and still be in harmony with the Christian faith. The Christian faith is not afraid of truth. He points out that the scientist must understand that his hypothesis must be held only tentatively. He reminds the Christian his interpretation of the Bible is not infallible.

Based on the constitution and our national tradition he believes there would be no criticism of a Christian teacher if he would interpret his particular subject in light of and in terms of the Christian heritage and the Christian spirit. The major portion of the book deals with his interpretation of how this might be done in various fields.

Findley Edge

The Therapeutic Community. By Maxwell Jones, M.D. New York: Basic Books, Incorporated, 1953. 163 pages. \$3.50.

The editor and contributors propose in this brief volume "a new treatment method in psychiatry." The "new treatment" gathers about the concept of the healing power of the community as affording hope for multitudes who can never receive adequate

individual psychiatric treatment. While there is no specific mention of the church, the church-minded reader can easily translate the ideas concerning the power of "community" into terms of religious psychotherapy as potential in the Christian community known as a church. Case studies add much to readability and value.

G. S. Dobbins

Educators Guide to Free Films. Edited by Mary Foley Horkheimer and John W. Diffor. Randolph, Wisconsin: Educators Progress Service, 1954. 556 pages. \$6.00.

This is the fourteenth annual edition of the *Educators Guide to Free Film*. Listed in this edition are 2,982 titles of films which are available to the user without any rental charge. These films include silent and sound motion pictures as well as filmstrips. Complete information is given as to where these materials may be secured. It can readily be seen how valuable this book would be to a public school. It would also be helpful to a church though, of course, not as many of the films would be usable by a church. An average public school could save many times the price of this book by using free materials which are available rather than renting other materials.

Findley Edge

Power for Action. By William A. Spurrier. New York: Charles Scribner's Sons, 1951. 200 pages. \$2.50.

This book was written "to meet and to appeal to the general public." Author Spurrier, Instructor in Religion and Director of the Christian Association at Wesleyan University, has produced a simple and clear statement of Christian ethics. The volume represents a happy medium between the popular approach to Christian ethics and the highly technical theological works. He rightly states that love and not law is the basic principle of Christian conduct. Moreover the Christian ethic is grounded in the Christian faith. Then the author makes an application of Christian ethics to the problems confronting man today. He demonstrates ways in which the ethic of love can be translated into action in the areas of war and peace, economics, politics and culture. An excellent study for those, especially young people, who have had little or no orientation to the field of Christian ethics.

Henlee Barnette

The Seven Laws of Teaching. By John Milton Gregory. Revised by W. C. Bagley and W. K. Layton. Grand Rapids: Baker Book House, 1954. 129 pages. \$1.75.

The author of this little volume was a Baptist minister and was President of the University of Illinois. The book was written as a guide for those who teach in Sunday school and was first published in 1884. Two professors from the School of Education of the University of Illinois undertook this revision. President Gregory was obviously limited by the educational insights and points of view of this day. Undertaking to preserve as much of the form and spirit of the original book as possible, the revisors have not been able to incorporate all the insights of modern educational psychology. However, the pastor can recommend this book to his teachers without reservation. Teachers will find in this handbook on teaching that which will be of far more practical help than they would find in a more technical presentation. The book is highly recommended for Christian teachers.

Findley Edge

The English Religious Tradition. By Norman Sykes. London: SCM Press, 1953. 121 pages. 7s6d.

This is a remarkably brilliant sketch of the salient features in English Christianity by Britain's outstanding Church historian. Dr. Sykes, Professor of Ecclesiastical History at Cambridge, is his usual lucid and engaging self in these characterizations of thirty outstanding movements since the Middle Ages. Here in brief compass the reader is offered a clear insight into a great religious tradition and an interpretation of its importance in contemporary life. Professor Sykes' ability to grasp the essence of such topics as Puritanism, Deism, John Wesley, social Christianity, and the Oxford Movement, and to portray them in such an engaging style is truly amazing.

Guy H. Ranson

Flying Missionaries. By Robert R. Standley. Nashville: The Broadman Press, 1954. 76 pages. Paper 35 cents.

Exciting stories from the life of a Southern Baptist missionary who uses a small plane to reach remote sections of North Brazil. Written for Intermediates, but interesting to all.

Little Missionaries. By Joan Riffey Sutton. Nashville: The Broadman Press, 1954. Paper 35 cents.

Mrs. Joan Riffey Sutton is really telling the story of her own early life, as she describes the adventures of Kathy, a seven-

year-old daughter of missionary parents as they go to their field of service in Brazil. Through childish eyes she views the mission task and tells for today's children a story they can understand.

When. Edited by Lucy M. Eldredge. New York: Friendship Press, 1954. 80 pages. Paper 50 cents.

Thumbnail sketches of home missions in the crowded cities of the United States with a distinct interdenominational emphasis. The format used in *How*, published in 1952, is continued, with numerous photographs and pen sketches.

Mission to City Multitudes. By Lincoln B. Wadsworth. Philadelphia: The Judson Press, 1954. 88 pages.

An informative study of the city mission program of the American Baptist Home Mission society written by one who served as Secretary of the Department of Cities from 1945 to 1953. Five different types of ministry are described.

BOOKS RECEIVED

In Every Corner Sing. By Helen Pfatteicher. Muhlenberg Press. 1954. 197 pages. Price \$2.50.

Plain Christianity. By J. B. Phillips. The Macmillan Co. 1954. 87 pages. Price \$1.65.

Philippians: Where Life Advances. By Roy L. Laurin. Van Kampen Press. 1954. 208 pages. Price \$3.00.

The Power of Prayer. By Bertram Day. The Christopher Publishing House. 1954. 375 pages. Price \$4.00.

The True and Lively Word. By James T. Cleland. Charles Scribner's Sons. N. Y. 1954. 117 pages. Price \$2.50.

Christian Hope and the Second Coming. By Paul S. Minear. The Westminster Press, Phila. 1954. 211 pages. Price \$3.50.

The Ethics of Civilization. By Arnold H. Kamiat. Public Affairs Press, Washington, D. C. 1954. 80 pages. Price \$2.00.

Theology of Evangelism. By R. A. Kantonen. Muhlenberg Press. 1954. 98 pages. Price \$1.25.

The Student's New Testament—The Westcott and Hort New Testament Greek parallel with The American Translation. By Edgar J. Goodspeed. The University of Chicago Press. 1954. 1055 pages. Price \$6.00.

The Development of Negro Religion. By Ruby F. Johnston. Philosophical Library 1954. 196 pages. Price \$3.00.

Preaching Angles. By Frank H. Caldwell. Abingdon Press. 1954. 119 pages. Price \$2.00.

The Self-Disclosure of Jesus. By Geerhardus Vos. Wm. B. Eerdmans's Publishing Co. 1953. 302 pages. Price \$4.00.

Rhapsody in Black. By Richard Ellsworth Day. The Judson Press. 1953. 149 pages. Price \$2.50.

101 Select Sermon Outlines. By Spurgeon and Others. Baker Book House. 95 pages. Price 1.75.

Simple Studies for Family Devotions. By Keith L. Brooks. Van Kampen Press. 228 pages. Price \$2.50.

Thoughts in the Night. By Frank Johnson Pippin. Christopher Publishing House. 131 pages. Price \$2.50.

The Christian and His Bible. By Douglas Johnson. Eerdmans. 144 pages. Price \$2.00.

Tagati. By Alan Livingstone Wilson. Van Kampen Press. 1953. 237 pages. Price \$2.50.

Think on These Things. By John Ellis Large. Harper and Brothers. 1954. 127 pages. Price \$1.75.

God's Plan with Men. By T. T. Martin. Loizeaux Brothers. 197 pages. Price \$1.25.

Heaven, Hell and Other Sermons. By T. T. Martin. Heart's Harbor Tabernacle, Inc. 253 pages. Price \$1.25.

Introduction to Advertising (New Sixth Edition). By Brewster, Palmer and Ingraham. McGraw-Hill Book Company. 1954. 468 pages. Price \$5.50.

A Dictionary of the Bible. By John D. Davis. Baker Book House. 1954. 840 pages. Price \$5.95.

Jeremiah, Prophet of Disaster. By Virginia G. Millikin. Association Press. 1954. 154 pages. Price \$2.00.

"Earth Spirit and Divine Spirit in Patristic Theology," in **Papers From The Eranos Yearbooks.** By Hugo Rahner. New York: Pantheon Books, 1954. \$5.00.

God and the Universe. By Langmack. New York: Philosophical Library, 1953. 173 pages. \$4.75.

The Bryson Lectures. By Lyman Bryson. Pasadena: The Fund for Adult Education, 1954. 48 pages. No price given.

For Fathers Only. By Earl S. Rudisill. Philadelphia: Muhlenberg Press, 1953. 168 pages. \$1.75.

Radiocarbon Dating and the Word of God. By Elizabeth Bowman. Published privately by the author. 20 pages.

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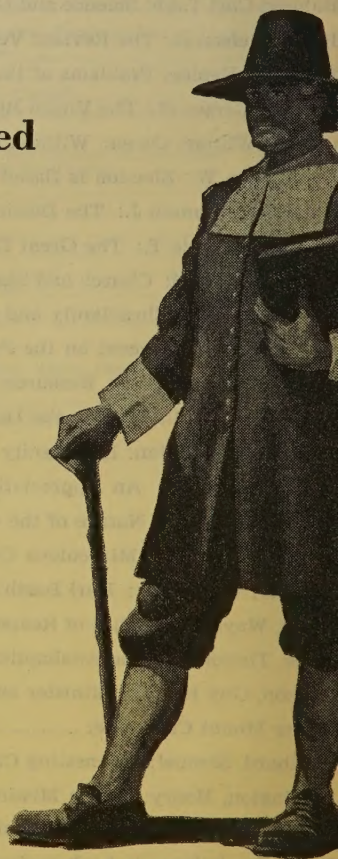
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